Digitized by Arya Samaj Foundation Chennai and eGangotri

294.592
Y2T·3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Samaj Foundation Chennai and eGangotri

294.592
YAT

Public Domain. Gurukul Kangri Collection

294.532 R
Y2T.3
73947
Digitized by Arya Samaj Foundation Chennai and eGangotri

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय

R गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या 294.592 Y2T.3 आगत संख्या 73947

पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।

Stock Verification 2024

Stock Verification 2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Table III - Details of Seminars, conference,
1983-84 to 1987-88

f the r with ation of ott.	Name of Seminar/ conference/ workshop	Year in which it was held	Title of the and accepted.
	2.	3.	4.
r in ry	1. National Seminar on Ganga pollution	1985	"Spectrophotome of aniling in m in water"
	2. " " "	"	"Microgram deter dimethylanilin spectrophotome
	3. National symposium on recent trends on technological appl. of coordination compocsids 4 catalysis.	1986	"Kinetics & mec of arunatic am loss-A kinetic method for the Aniling in Nan medium".
	4. Annual conference of Indian council of chemists.	1986	"A Kinetic-spect method for the d N-N-dimethylanil micrograms".
	5. International Symp. on environmental pollution, Torznto canada	1988	"Microgram deter arematic amenies agveous medium c non-mal/radion c arematic amine b

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

73947 COMPILED 73947
73947
73946
Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

COMPILED 73947 73947 0739956
Digitized by Arya Samaj Foundation Chennai and eGangotri

श्री श्री गुरु गौरांगौ जयतः

All Glory to Sri Guru & Gaurānga

TWELVE ESSENTIAL UPANISHADS

(In Four Volumes)

(Isha, Kena, Katha, Prashna, Mundaka, Māndukya, Taittiriya, Aitareya, Chāndogya, Brihadāranyaka, Svetāsvatara and Gopālatāpani Upanishads)

with original Sanskrit Text, running translation and purport.

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

Vol. III

(contains Brihadāranyaka Upanishad)

Pre-publication for 5th Centenary of Sri Chaitanya Mahaprabhu

by

TRIDANDI SRI BHAKTI PRAJNAN YATI

R294.592, YRT.3
R294.592, Y21.3
73947

SREE GAUDIYA MATH, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Published by
Sri Nityananda Brahmachari, Gitikovid
Sree Gaudiya Math,
Sri Gaudiya Math Road,
Madras-600 014.
Phone : 848781

R
294.592
Y2T.3

1st Edition :
SRI KRISHNA JAYANTI
31st August 1983

All Rights Reserved

Printed at
M/s. Rathnam Press,
41, Badrian Street,
Madras-600 001.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73047

773994467

Dedicated to

MY DIVINE MASTER

—YATI

स्टाक प्रमाणीकरण १९८४-१९८५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73947

COMPILED

The Financial Assistance

1. This book is published with the Financial Assistance to the extent of Rs. 5,000/- for each Volume from Tirumala Tirupati Devasthanams under their Scheme "Aid to publish Religious Books."

2. The Ministry of Education and Social Welfare, Govt. of India who have first agreed to give Rs. 5,000/- for the entire scheme, which was then expected to be completed in two volumes within one thousand pages. Whereas the book actually will come to nearly two thousand pages and in 4 Volumes. On our approach Govt. of India has agreed to consider further financial aid in this respect.

3. Part of this book has been published on the paper supplied by the Government of India at the concessional rate.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73947

PREFACE

Once a deer in a dense forest went to quench its thirst in a lake, but soon it found that in its right side a hunter was standing with his bow and arrow just to aim an arrow at it; towards its left there was a tiger just ready to pounce on it; towards the back there was a forest fire; so the deer was standing on the horns of a dilemma. Death was impending, but due to certain spiritual sukriti, at that very moment it took shelter at the Feet of the Lord and at once there was a thunder-blast with torrential rains. So at the very thunder-blast the hunter lost his aim; and the tiger ran away, out of extreme fear for the safety of its own life thinking that it was an attack on it; and due to the rain the forest fire was soon extinguished. Accordingly the Brihadāranyaka Upanishad guides a sincere aspirant how to make himself released from the dense forest of samsār which threatens with impending danger.

I was afraid when I touched the Brihadāranyaka Upanishad, first for my own clear understanding and then to render it in English with a purport. Why, because, I being an aspirant following the path of Chaitanya Mahaprabhu am always cautious that neither I should fall a prey to misconstrue the spiritual matter nor misrepresent it while I translate it and bring it in a book form.

In the preface of the 1st volume I have already recorded that "When I took up Brihadāranyaka I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was put in the midst of the ocean and I was almost puzzled and practically became half-mad; yet my tenacity didn't permit me to stop. Above all it was the God's Providence that I have to complete the work so, when I passed over the profane and reached to the Transcendence soon there I could have a wonderful flash of Divine Light within which *Jyotirabhyantare rupam atulam shyāmasundaram* the merrily dancing Honey-moon Sports of Rasarāj with Mahābhāva, the Two Moiety-Wholes Srimati Rādhikā and Sri Krishna I could notice. Particularly the most synonymous mantras such as II. 3.6, IV. 2.2-3 and such many others-where I was puzzled to get synthetical reconciliation but finally I could be enlightened with their most esoteric meanings by the direct inspiration and guidance from my Divine Master which was the Supreme gain of my delight."

The concluding chapter of the Brihadārayaka Upanishad is so profane that I felt a void in my heart, but it so happened that while I went to visit Jagannāth Temple at Puri somebody desired me to see all those profane pictures that are exhibited on the outside walls of the main temple. But I did not give heed to him. After visiting the great Merciful Lord in the Sanctum Sanctorum, when I came out I could realise that why all those profane pictures were exhibited on the outside walls of the main temple. That shows what is jagat and what is Jagannāth. Those who are having worldly propensities and visit Jagannāth and at the sametime their sight will fall

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on those profane pictures and they may pretend to see the Lord in the temple, but their gain will be as per their propensity like a man who goes to see the Ratha Yatrā and at the same time wants to do his business of selling plantains with the philosophy of killing two birds with one stone. So Brihadāranyaka Upanishad gives the same understanding. Without intuitive wisdom and without proper guidance by a spiritual guru, when one goes to understand the Brihadāranyaka Upanishad he will meet the condition of the deer that we mentioned before.

When world passes through a crisis there remains a supreme calmness in the world of philosophy. So when an aspirant soul finds himself in the midst of a catastrophe the mind goes deeper and deeper towards spiritual contemplation. When there was a test in my spiritual life my Divine Master from his Divine Abode behested me, "this is the time for you to penitrate upon the sophisticated philosophy of the Upanishads and get all the essential Upanishads translated into English in accordance with the *Achintya-bheda-abheda*-Philosophy of Bhagavān Sri Chaitanya Mahāprabhu and you will be marvelled to get light at times, from Srimad Bhāgavatam so that the book will be read with great interest and delight by the loving devotees of the Lord."

I have got no hold over the English language. My knowledge of Sanskrit is also poor. Yet I undertook this task with my only idea that this will be my humble homage to my Divine Master.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yet I beg the readers to give their open mind to get me informed about my ommissions and commissions so that in future I can render my service in a better way. Readers will be getting another volume containing Svetāsvatara and Gopālatāpani Upanishads, the most delighting to the Vaishnavas.

I am happy that the previous two volumes were received well by the philosophers and devotees as well as the press.

I am grateful to T. T. Devasthanams for their financial aid to the extent of Rs. 5,000/- for this volume too. I am also thankful to the Ministry of Education and Social Welfare, Govt. of India for their financial aid. Without these helps it could not have been possible to bring out this book.

— *Yati*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
73947
73940

बृहदारण्यक उपनिषद्

BRIHADĀRANYAKA-UPANISHAD

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ALL GLORY TO SRI GURU AND GAURANGA

BRIHADĀRANYAKA-UPANISHAD

Brihadāranyaka Upanishad belongs to Satapatha Brahmana. Of the two rescensions of Satapatha Brahmana of white (shukla) Yajurveda viz. of Kanva and Madhyandina, this Upanishad forms the last portion of the Kanva - satapatha Brahmana. It is the biggest in size among all other Upanishads. The Advaitins consider this Upanishad as the greatest, from the epistemological and dialectic modes of argumentation known as *jalpa* and *vāda* with a view to establishing the view - point of Brahma - jiva identity. But no-where in thet ext such a doctrine is established. Hence the remarks of *māyāvādins* are due to lack of foresight and imagination in comprehending the etymology of the Upanishadic sequences. Some egoistically blind scholars go to the extent of remarking that the interpretations and views of other schools are unsound and untenable; but we can boldly say that if one goes through, without any bias mind, one may observe how cogently and without any ambiguity one can bring forth etymological meanings of those very words which the *advaitins* consider as sheet anchors which are to their estimation Mahāvākya for the principle of the Advaitic - doctrine do not provide that amount of emphasis for Advaitic - Doctrine alone.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This Upanishad contains six chapters. In the first two chapters there are six Brahmanas each nine in the third, six in the fourth, five in the fifth and sixth each. All total there are thirty-seven Brahmanas.

In Upanishadic language there are exoteric and esoteric meanings. In the very first mantra of the Brihadāranyaka Upanishad the seer illustrates that how from the exoteric ritual of the performance of sacrifice the Upanishad takes us to the highest spiritual realisation. From the outward liturgy of sacrifice—the exoteric value of life it gives a foresight in the inner vision of the esoteric concept of the Supreme Divinity. Among all the ritualistic sacrifices for a Kshatriya, ashvamedha-yajna is the best for assuming the title of sovereign emperor, for a Brāhmin, is to observe the All-pervasiveness of the Supreme Divinity and His superintendence over every law of the nature. So from the exoteric ritualistic sacrifice a man of wisdom keeps his vision above '*brahma-drishthautkarsha*' (Vedānta) in Brahman. (vide: *adityadimataya shchangaupapate* - (Vedānta Sutra).

Sri Madhvāchārya says: '*ashvarupo brahmābhud ashvarupājjanardanāt, tatra sannihito vishnur-ashvarupah svayam prabhuh*' — The universal or cosmic Form is represented here as a sacrificial horse where Vishnu, the Supreme Himself is manifest. The universe has sprung from Him and He with His All-pervasiveness rules over it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

73947
Digitized by Arya Samaj Foundation Chennai and eGangotri
073949

BRIHADARANYAKA-UPANISHAD

In the Purusha-Sukta of the Rigveda[1] we are told about such an idea of sacrifice as a means to account for creation: from the Primeval Purusha the world got manifested.

When sun-shines (*sukriti*) on the fortune of a jiva the *mahimā*: the spiritual virtue (*shraddhā*) takes its recourse to the (Purva) *samudra*: (*samudrastu vishnu* the Supreme Divinity): Sri Sankara too says here samudra is Supreme-Self. But when dark-night follows the same *mahimā* stands behind. Although the same samudra is the source but (pachima) samudra approached through ritualistic sacrifice, bestows the material gains.

When one imbibes *Shraddhā* he approaches Vishnu through the proper channel of Bhakti and therefore he gains Nectarine Bliss which he preserves in that golden vessel of his untainted heart. Whereas one who follows the ritualistic and sacrificial method illusioned by the nightmares, gains the sovereignty over the world. But this is also gained only from the same Supreme Divinity.

Second Brahmana: The 1st mantra reveals that when nothing was remaining as the created universe, the Supreme Lord Who was holding the whole universe alongwith the jivas, in their seed form with the irrespective karmavāsanās at the time of evolution created first the Mahattatva. He is known as '*Mrityu*' because of His unbreakable law the dissolution takes place and for His 'Leelākaivalyam' His law starts the creation. *Āpa* and *Arka* are the Synonyms of God.

1. Vide X, 90.129

R
294.592
Y21.3
73947

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'*Āpa*' is Sri Nārāyana and '*Arka*' denotes Paramātman i.e. Nārāyana Manifesting Himself into three other-selves viz 'Kāranābdhisāyi-Vishnu,', 'Garbhodasāyi-Vishnu' and 'Kshirodasāyi - Vishnu' to preside over the creation. Before the creation of the visible universe Sri Nārāyana created these three Vishnus.

Next for the creation of the world the Lord, (Kāranābdhisāyi - Vishnu) Willed to create from His *Vibhinnāmsha.* So His Will consorted with Speech i.e. Para - Brahman united Himself with Shabda - Brahman there formed the seed which became Prajāpati - Brahmā and previous to that (creation of the Vedas) there was no Prajāpati. Thus Brahmā became svayambhu and manifest but till such time he could not be enlightened with the knowledge of the Vedas the Lord reared him in the Golden-Egg-form and after that He sent him forth (for creation). When he was born, the Lord opened His Mouth — hence the goddess of Learning viz. Vedadevi - Saraswati got manifested and took hold of Brahmā's four mouths when Brahmā uttered the mystic word *bhāu* - and that became the four Vedas. The Lord pondered over, and thought that after creating Brahmā the planned design was fulfilled but further creation could not be done without His propelling as Monitor - self. Therefore He, propelled Brahmā as the secondary cause whereas He Himself remained as the Efficient-cause to create this world. Whatsoever exists here viz. Rigveda, Yajurveda, Sāma - Veda, the metres, the sacrifices, men and cattle and whatever Brahmā brought forth, the Lord designed to monitor them all.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahmā after all is in charge of creation. Due to his austerity and consorting with vāk - devi or icchā - shakti prompted by the Lord Himself, the jiva - soul enters into the vāsanāmayadeha assisted by the vital breath (prāna - vāyu) which comes from Brahmā and forthwith gains its glory of purposeful mortal coil. But once again when Prāna departs from the body, body perishes whereas the jiva - soul with its vāsanāmaya - deha carries the samskāra - the fruits of his actions alongwith its subtle-body which is referred to here as *mana*. Therefore it means that Brahmā cannot create any soul. He only brings forth prāna and purposeful mortal coil for the jiva - soul. The souls are emanated from the *vibhinnāmsa-shakti* or intermediatory - potency of Lord Vishnu.

Brahmā desired, 'let this body of mine be fit for sacrifice and let me have a dedication to the Indwelling Monitor - self. Thereupon his ephemeral-body became spiritualised and having been cognitioned with divine wisdom it became fit for spiritual sacrifice, culture of devotion and such a sacrifice or the culture of devotion through the enlightened gross and subtle body is known as 'ashva - medha'. Human birth is transient yet it is purposeful to gain the *summum bonum* of life.

In the third brahmana:- there are two groups of the descendents of Prajā - pati (Brahmā); they are the Devatās (gods) and the asuras (demons). Of these the gods are lesser in number whereas the demons are greater in number. They were struggling with each other for the mastery of the worlds. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gods said: 'come, let us overcome the demons at the sacrifice with the udgitha'.

Here Prajāpati's descendants refer to the Realists and Materialists. A war is ever going on in between the two groups. The Materialists are trying to drag everything down to earth, out of heaven and the unseen. They lay hold upon the things of real existence which they mean being capable of handled by the bodily organs. They define reality as the samething as body. Whereas the Realists assert that the Supreme Reality is Transcendent Who can be realised through Intuitive Wisdom and He cannot be inferred or brought to perception through gross material senses. They give very little value to the so-called materialistic value of life. They mould their thoughts and actions in life in accordance with the verdict of the scriptures. They ever see the Highest Divinity Vishnu shining in that plane of Transcendence. Observing Vishnu-yajna one gains strength by which the demonia propensities are destroyed. One becomes godly when he leads a way of life shining under the influence of thoughts and actions as taught by the holy scriptures. Whereas one becomes a demon when he is influenced by his animal propensities and acts upon the dictum of his passionate senses directed to secular ends.

From mantra number two to mantra number six the text informs that the respective senses even though directed by mind to work for virtuous acts soon become contaminated by the evil propensity as the evil force is mightier than the other. From the very birth itself these senses are infatuated to evil

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

propensities having the root - cause of nescience. But (in the 7th mantra) when those senses were directed to chant udgitha in consonant with the prompting of the Mukhya-prāna (*ātmā*) for culturing the soul (when these senses perform spiritual rites) the demonia forces may try to invade them but soon these demonia forces will be subdued—not only that but also they are converted into good habits. Further, when one takes recourse to the ritualistic performances, sacrifices, austerities, panances etc. and thinks that he might have achieved something permanent and good and freed himself from demonia forces he is mistaken because such methods alone cannot destroy the nescience without culturing *ātma-dharma*.

Those who are soul - concerned are not to be touched by evil or even death. But in those regions where people are addicted to materialism and devoid of vedic culture there only remain all the evils. So one who wants his well - being should not go to those corners of the earth, lest he meets there with evil and with death. Spiritualised senses becoming immortal are engaged in unalloyed service to God - head. He who knows the mystic wealth of the sound of Sāma obtains golden opportunity. Sweet chanting of Divine Name is the highest Pursuit. *Fourth Brahmana:* Before the creation there was Ātman (Karanābdhisayi - Vishnu) alone and Hiranya-garbha - Brahmā was the first of His creation. This Brahmā looking around found nothing else than himself. He first said: 'I am'. Thence arose the ego - centric 'I-ness'. But anyhow by the Grace of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Narayana he heard the word *tapah* and having performed *tapas* he burnt the ego. The sins of the Prakriti could not touch him although he associates himself with Prakriti for creation. Brahmā got mānasaputras "Chatusanas" who declined to carry out the order of father for procreation. Next came Prajāpatis or Manus and also a mānasaputri by name Shatarupā. This Shatarupā was given to Svayam-Bhu Manu. Their offsprings are the human beings. Thus, indeed, Brahmā created everything that exists in pairs as couple down to the ants.

As the Chatusanas by dint of their Vishnu-Bhakti became immortal so even any mortal being can become immortal by following a path of devotion to Vishnu. Verily, before Brahmā became the secondary or instrumental - cause of creation of the jivas the world was remaining in its unmanifested form within the fold of its Efficient Cause. It became manifest just by the Providence of God with its variegatedness of twenty - four distinctiveness. He Himself as a Monitor - self entered within and His ruling is so encompassing even to the tips of the finger - nails. That Sustainer of the world who is the final Resort of all is not seen by the people for one's own incompleteness. God is dearer than a son, dearer than wealth and dearer than everything else. The knowledge of Brahman makes oneself know everything else including of the Prakriti and jiva. Absolutely there cannot remain any wrong conception for one who realised God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahmā vā idam: jiva's existence *anādi bahiv-mukha* constitutionally liable to be afflicted by māyā as being stationed on the Demarcating Potency (*Tatasthā - shakti*) of Brahman; and a fallen soul regaining his spiritual self-consciousness realises that *aham - brahmā - asmi*: I am of Brahman that is 'I am the same ontological constitution as Brahman, I being in my essence (*atomic*) *sat - chit - ānanda*, (but in fact not I am the same as or identical with God—so bluntly claimed by the monists). He (the Supreme Brahman) being All - in - All is the only object of worship and none else. Whoever among the gods became awakened to this, he indeed became an adherent to Him; like wise in the case of seers, and in the case of men. Having a vision of Truth, indeed the seer Vāmadeva proclaimed: 'I was Manu and sun too.' This is so even now. Whoever knows thus, I am of Brahman or I am of the same ontological constitution as Brahman, becomes one with all or he can make himself attained all the worlds including world of Brahman. Even the gods cannot prevent his attaining for he becomes one - self with them. Nay, he becomes their *ātmā*: he rules over them. As gods are *yasya prito harih nityam tasya pritascha sevatah.* So appointed as per their merits by the Supreme Ruler (Almighty God) such an elevated soul goes directed by that Supreme Ruler. A devotee of God can move freely in all the worlds but also there is no power what so ever that can stand on his way, (instead they delightfully pay their homage to him).

So whosoever worships another god thinking that Nirguna Brahman is different from Saguna Brahman

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

such a worshipper knows not. He is like an animal to the gods. Verily, indeed, as animals serve a man, even so does each man serve the gods. If even one animal is taken away, it causes displeasure, what then if many. Therefore it is not pleasing to gods that men should know the Brahmavidyā (to realise that the jiva-soul) is subjugated by none but by only One Who is the Lord of all. The gods are not pleased that men should know the ultimate Truth for then they would know the subordinate place the gods hold and give up the offerings to them.

In the Satyayuga there was only one *Varna* viz. Brāhmana-hood which subsequently became four-fold on the back ground of righteousness. Therefore people desired to attain the results of their rites from the gods through Agni by putting oblations in it and through the Brāhmanas in the world since Prajāpati Brahmā was believed to exist by these two forms only. However, when one departed from this world without realising the Indwelling-Monitor-self inspite of the performances of great ritualistic sacrifices, he did not become immortal. The merit of the devotional acts of his who serves the Paramount-self alone as his final Resort is not lost. His desires are fulfilled. An ignorant man who is in the quagmire of *māyā* becomes an object of enjoyment to all beings from the gods down to the ants and when such a man tries to overlord others, he himself becomes a slave unto them.

What does not exist in that Transcendental World, cannot remain in any other world. So desire

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

got its first formation in the creation but it was the Lord Who desired for His Sports. Jivas being atomic in size all the qualities of God exist in its atomic form in the jivas too. Sri Bhagavān in His undivided oneness as Sri and Sripati morphologically are Two-Moiety-Wholes and Ontologically They are one and the Same. So He is the Prototype of every species of beings. But jiva is the perverted image and therefore his ideas are just opposite of his essential character.

Fifth Brahmana: In the first *mantra* as well as in the second *mantra*: there is a reference as "father produced seven foods": unfortuantely the māyāvādin misses the significance—he does not know "who is this Father?" So he remarks that "every being in a particular cycle who performs meditation and rites according to the scriptures is here spoken of as the father of all in the next cycle". How rediculous it is? Can any being produce food for all? Particularly when it is speaking of as He is Imperishable and produces eternally food for which it is not exhausted. Who is the Sustainer (Vishvambhara) of the whole universe? It is the Supreme God Vishnu alone Who is the Fountain-source (Father) of all and who produces food for the needs of all beings. He produces food for all by His Own Prerogative and Providence.

In the vedic lessons the meaning of the mantras, being hidden, is generally difficult to understand, therefore the second mantra gives the explanation of the first one.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

One of His foods is common to all—he who eats this food is never free from evil. This is known as *preyas* or ephemeral pleasure which is common to all creatures. Sense-pleasure is always impure and transitory and it never makes oneself free from the evil of birth and death. But when the senses are engaged in the service of God they bring *shreyas*—eternal good. 'Two He assigned for the gods'. That are *svāhā* and *svadhā*: or the general offerings of oblations into the fire for the gods and also special type of offerings such as observing Agnihotra and Chāndrāyana etc. or the new and full moon sacrifices. It is also spoken that it is not obligatory for human beings to offer such sacrifices to gods as one should not be engrossed with such sacrifices for material gains.

'One food He gave to the animals. Now this food is the milk. Not only the animals but also men to this day primarily live on milk. The trees are also included here because they are sustained with the water, for, on it rests everything that lives and that does not. Not only that, it is stated that by offerings of milk in the sacrificial fire as oblations to gods for a year (that is in Agnihotra sacrifice) one conquers premature death. By offering oblations for a year in this way one is born after death among the gods. And generally it is said the gods are *amara* and so live longer than human beings. The Shruti asserts that one should not think that one becomes immortal by observing the Agnihotra Sacrifice.

Besides, the Shruti adds that the food is produced by Imperishable God. Food is eaten through the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mouth and when that food is assimilated the whole system of the body is sustained accordingly one who feeds his soul through the mouth (here speech), with that one substantial common food, the *shreya* as it is stated: *Niratishaya - bhogyam Paramātmanì*: his subtle and gross bodies are accordingly spiritualised and therefore he pre-eminently eats Nectarine Bliss. He attains the gods viz. he possesses all the good dispositions of gods, nay, all the gods stand to carry on his orders with bowed head.

Mana, vāk, prāna: these are the three prospects that Lord has reserved for Himself. When a human being imbibes Bhakti Lord Himself holds sway over those *mana, vāk, prāna*. One who does unalloyed devotional service to the Supreme God through his *kāya, mana and vāk* he enjoys nectarine Bliss.

Then follows the procedure for the Chāndrāyana-vrata to be observed. On the new-moon night nothing is to be taken and during the bright-fortnight one should increase his or her food like the digits of the moon and during the dark-fortnight accordingly he or she should reduce the food to that extent. When one observes this Vrata for a complete year without any elapse than he or she gains the wealths of Chandraloka. Although during the period of such severe austerity one tortures oneself exhausting all the strength of the body yet it is not a lose at all provided he or she successfully completes the Vrata. This *Vrata* is so difficult that at times one meets with death even before one completes a year-long period. When *Vrata* is completed one regains health and shines like a full-moon.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When a pious Brāhmin knows that he is about to die he gives his benediction to his son saying, 'let all the knowledge of God which I imparted unto you be flourishing in you and let the study of the Vedas are carried by you as I used to do. Similarly let all the sacrifices that I used to perform be henceforth performed by you. And the pious life that I led on earth be followed by you. Entrusting all these duties upon you, let me feel peace in my life'. He holds his thoughts with a solace that should anything had been left undone through any slip or omission, the son would exonerate him from all that. Next the departed father who enjoys celestial happiness becomes the recipient of the merit of the virtuous acts of his son but never at any rate the demerits of the misdeeds of his son as no demerit goes to the gods.

Though the senses may think to be ever in rampage but fatigue brings a stoppage of their functioning particularly when the middle-breath does not supply the energy to them. So naturally they become subjugated to it. Why it is said *madhya-prāna* —middle-breath ? that is *deva madha-vantamāna prāna* the vital breath although supplies energy to them but it too does its acts by the Providence of God, so it is not merely the vital breath but divine power also which is the fundamental source.

Soul regains intuitive wisdom and therefore as Vāyu-god is ever engaged in Lord's service this cognitioned soul gets that position.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sixth Brahmana : A man in bondage thinks that the corporeal body is the source of everything and to him soul is not at all known. Whereas a man of wisdom knows there are three things constituting a person the corporeal body, the vital breath and the soul. A realised person, verily becomes immortal and he possesses his eternal spiritual nomenclature and a form with divine characteristics. So Shruti here refutes the misconception of the monists that jiva loses his separate identity on attaining liberation. In the conclusion of the first chapter of this Upanishad the Shruti asserts that neither ritualistic performances like Agnihotra, Ashvamedha or Chandrāyana-vrata, nor mere controlling of the in-breath and out-breath, can enable one realise the true character of one's own self. Man in bondage follows such wrong paths and knows not his true self. It is only a man of wisdom following the path of unalloyed devotion knows, that soul is immortal and has its transcendental characteristics in his relation with God.

Chapter II : Bālāki, a Brāhmin having no realisation of Brahman with an imperfect and mere academic knowledge about Brahman became egoistic. He went to teach about Brahman to Ajātashatru, who was well-established in the perfect-wisdom of Brahman. So mahā-brahmavid Ajātashatru could study the childish mind of Bālāki and accordingly offers a worldly reward of one thousand cows. Besides he gave him a hint that as Janaka, of the legends who was a well-known Brahmajnāni, he (Ajātashatru) is also having some

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of his qualities. Bālāki who was also known as Gargya said that sun is to be meditated upon as Brahman (as a Brahma-jnāni thinks Brahman is only the jyoti-svarupa). But Ajāta shatru promptly replied, 'don't attempt any more to teach me about Him'. I know Him as All-surpassing, He is the Paramount-self and He with all His Divine Splendour exists as the Sovereign King of all beings'. Once again Gargya referred to the *Pratikarupa* of Brahman as moon but Ajātashatru said, 'I know Him as Mahān-Purusha, the Glorious Almighty God Who shines with His dazzling Garments, and He is the Lord of All-sacrifices and He is the Sovereign King shining like thousand moons. To one who worships Him, aboundant Divine Bliss pours out. He feels the Divine Bliss all times even though he remains on earth discharging his secular and spiritual duties.' Gargya likewise expressed that one who is in the lightning him, indeed I mediate upon as Brahman; that one who is in the ether him, indeed, I meditate upon as Brahman; that one who is in the wind him, indeed, I meditate upon as Brahman; that one who is in the water him indeed, I meditate upon as Brahman; that one who is in a mirror him I indeed, meditate upon as Brahman. The sound that issues behind a man when he goes that I meditate upon as Brahman; that being who is in the quarters him, I indeed, meditate upon as Brahman; that one who is of shadow, that one who is in the body, him, I indeed, meditate upon as Brahman.

From this it is clear that Gargya observed his Brahman in Vishvarupa or universal Rupa of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Supreme Reality which is related to the cosmic world. Whereas Ajātashatru gave a patient hearing to him and at every stage gradually rectified him most politely and made him understand that the Supreme Brahman is with His Transcendental characteristics possessing All Majesty, Might, Glory, Beauty, Wisdom and Supremacy.

As per the social stratification a Brāhmin belongs to the teaching class of the Vedas and therefore a non-brāhmin should not trespass into the custom of the society, particularly to act as a Guru. But at the same time it is said: Whoever has the Divine Wisdom, there is no bar to seat at his feet even a Brāhman to obtain a lesson of the Supreme Truth. So here Ajātashatru a true knower of Brahman shows his natural *nirabhimānatva*: humility.

He took Gargya by the hand and went to a person who was sleeping. He took him to show '*jivātiriktabrahmajnāpanaya*' that Brahman is quite different from an ordinary being. But if a non-entity is addressed as an entity how can it respond. A man in sound sleep cannot be woken up by addressing him with his name and making glorification of his qualities. Accordingly a man in the quagmire of *māyā* can not know the true aspect of Indwelling Monitor-self. As a sleeping man has his vital breath functioning yet the very person does not give response to the call addressed with his name, so also the self or soul is different from the vital breath. Similarly the Monitor-self Who is indwelling in the very person is different from the soul. As a person addresses a fruit-seller as 'Hellow fruit, fruit' but

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

actually thereby he calls the seller but not the fruit, so too sometimes jivas are addressed as such, but we must know that thereby the seer calls upon the Nominater and not the nominated (jiva) one.

As ghee pervades althrough the milk, but without proper churning it cannot be traced out; as fire remains in fire-wood but without proper drilling fire cannot be found out, similarly it is only a cognitioned soul through his intuitive wisdom can have the Subjective Realisation of the Supreme Divinity.

A man in quagmire of *māyā* does not know that Indwelling God ever remains with him within his heart. The fact, that a man recovers his consciousness when he gets up from his deep sleep is its indication that it was present even during his sleep though he is not conscious of it. Accordingly after regaining spiritual consciousness a jiva soul finds the Indwelling God within him who was not known before although He ever remains there. So long there is no regaining of spiritual consciousness the jiva-soul sleeps within the Indwelling Monitor-self. When jiva-soul becomes conscious and subjugates himself to the Indwelling Monitor-self then he (jiva-soul) is entitled to become Vijnānamaya.

When a jiva-soul is in *māyic* bondage even then he is not directly consonant with the out-worldly activities. He letting, out his agency to mind actually sleeps in the Paramātmā within the heart During this sleeping state he has not lost his divine faculty which remains in its dorment condition. But when he is awakened and when he regains his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spiritual consciousness, which is always Paramātma-para, (as essentially a jiva-soul is a servitor to God) he makes himself dedicated to Paramātmā (God). So much so his very breathing, *Prāna: (gnānendriya-parah),* speaking, seeking, hearing and all the functions of the mind become absorbed in culturing unalloyed devotion to the *Shetamvaradhara Vishnu*':

(i) *vijnānapurusha*: Earlier it was seen that only when a jiva-soul is cognitioned with his spiritual conscience, he is entitled as a Vijnānapurusha whereas here even at dreaming stage he is entitled as Vijnānamaya-purusha to show that his spiritual conscience is not lost.

Jiva-soul during his sleeping stage moves about in dream when these worlds are his. Then he becomes, as it were, a great king, or a great Brāhmin he attains the stages high or low like an emperor taking with him his people, moves around as he pleases in his own territory; even so this dreaming jiva taking with him through the agency of mind his senses, moves around in his own body as he pleases.

Here two stages of a jiva-soul-in-bondage is explained. First dreaming stage when being propelled by the modes of Prakriti jiva as per his desire does the karma and accordingly he accumulates the fruits but the reward of *karma-phala* is given by God (as He is Karmaphaladātā) as per one's own *karma.* Now jiva does not know what was his past (latent) *karma*-fruit. So when he is in sound-sleep in these matters it is by the providence of God that he in accordance with his past *karma*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gets a particular high or low birth even unto becoming to the extent of Kumāra (Rudra), Mahārāja (Vāsu), Mahābrāmana (Brahmā) so on and so forth, as if the jiva on enjoyment of those highest posts and happiness thereof rests peacefully which is noted here as susupti stage.

As a spider at ease spreads a net and freely moves on it without itself being entangled accordingly God created Hiranyagarbha from His external Potency produced this universe and forthwith by Providence the modes of Prakriti got themselves shaped accordingly. God ever presides over the Prakriti or moves about it like a spider on its nets freely, without in anyway involved into it. Even though God with His All-pervasiveness remains in and out althrough the universe, yet He is not subjected to the modes or qualities of Prakriti.

(ii) Not only the universe but also all the jiva-souls like the sparks of a blazing fire came forth from Him only.

All those sparks are having certain similarity with the blazing fire whereas the net has got no similarity with the spider. So sparks are the part of the fire but they are infinitesimal atomic energy of the entire fire. The sparks of the fire known as jiva-potency give the initiative of infusing the spirit of cognisance into this material world. Qualitatively jiva is identical with and quantitatively different from God.

(i) Therefore immediately after expressing *sarve prānah*: all the souls; *sarve - lokāh* with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

particular characteristics manifested owing to connection with limiting adjuncts is spoken.

(ii) *Sarve devāh*: *sarve jivāh*: includes all beings including the gods of the heaven so here *sarve devāh* refers to the eternal Nityamuktajivas. In general, telling about the jivas with their providence the Shruti specifically keeps a distinction of the Mukta-jivas although they are also from God's Tatasthā - shakti yet they are free from any limited adjuncts.

(iii) *Sarvāni - bhutāni*: besides the aminate beings even all the inanimate things whatsoever.

(iv) Now the Shruti crushes down the kevala-dvaitavadin's absolute monism of non - distinction. Brahman is the Supreme Reality as He is the Real of all reals. The jiva - souls are also real, eternally existing with their particular characteristics of servitorship to God but at times this nature is dorment and other times in - fruition. The Prakriti—the external - Potency whose modes are no doubt ephemeral is itself real. God says: all the worlds emanate from My two shaktis viz. external potency and tatasthā - jiva - potency ; I am the Source and the final rest at the dissolvation of the entire cosmos. That is: He is *Srastā* (Creator), *Pātā* (Sustainer) and *Niyantā* (final Resort at the desolution of the entire cosmos).

Sri Sankaracharya commenting on Gita[1] says: 'Life constituting superior prakriti is that which has the characteristics of the Kshetrajna or the soul which knows the field of its play and is at the basis of the

1. vide VII. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

substantiation of life.' Further he says: 'that this higher prakriti (jiva) sustains the world made up of the lower prakriti, through entering into it and thus pervading it.' Dr. S.R. in the context of this mantra also agrees: 'the world is not to be repudiated as false'.

Second Brahmana: The jiva-soul became engaged in the body. Even as a calf is bound by the rope like that a jiva-soul is fastened to the subtle-body which is supplemented by the gross or corporeal body supported and sustained by food. There are seven hostile relatives who are said to be the seven organs: the eyes, ears, nostrils and the mouth. They are said to be hostile because they cause the jiva turn his vision from the Monitor-self to the sense objects—they hinder the perception of the inner Monitor-self. By these jiva becomes attached to the world. Therefore they are hostile. So one who knows all about his 'self' with his housing, his cause of engagement, the subtle and the gross bodies with their material feedings, first of all will try to bring control over his seven hostile organs such as eyes, ears, nostrils and the mouth or so to say, seeing, hearing, breathing, using the tongue in speaking as well as in tasting (unwholesome) food. One who aspires 'to look within the central Pole Who is the final Resort and Who dwells in the central place of the heart itself as a Monitor-self' not only keeps control over these organs but also regulates them in proper culturing the Divinity.

Jiva-soul is referred to as a babe or calf because it is childish for an ignorant jiva to be fastened to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

body as such although his final Resort ever remains within him.

We have learnt that seven organs viz, eyes, ears, nostrils and the mouth are hostile relatives who all make the jiva worldly minded and forgetful of his inner outlook to observe the Indwelling God. But when the jiva - soul is spiritually cognised, those seven organs also accordingly are regulated towards this achievement. But one more is added to the list —the spiritually stimulated speech, as the eighth which becomes divine as the goddess of Vedic Learning sits on the tongue.

The *Dahara Ākāsha* :- Monitor - self dwells in the heart as well as in the eye of a mukta - jiva through Whom by His Providence all the lesser governing deities of the phenomena attend on him.

Third Brahmana: The Transcendent is the Reality eternally established. Whereas for the other one the Inductive Process of *neti neti*: not this not this process to be taken up while there is a search within this sphere. Brahman is Immortal and Transcendent whereas He possesses varigated Shaktis or Potencies, and due to the effects of some of His Potencies are destructible on that ground mortal, limited etc., are grossly mentioned here as the other - form of Brahman. The one who is a Transcendental, Immortal, Unlimited and Inconceivable Purusha (Being) is the Monitor of the sun. So He is the Transcendental Personification and therefore this Amurta - Brahman is the Purushottama Who is the Mainstay of Brahman as well as Paramātman (Puru-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sha). For the two different Aspects of the Supreme Brahman—the Transcendental Personality (Krishna) is the Substratum of all beings including for the Immanent Brahman.

The Form of that Transcendental Person is as it were,[1] with yellow-robe (Pitāmbara) and with hanging from His Neck ultraviolet coloured Vaijayantimālā, He is the One Who is the Cynosure of Vraja Gopa-Gopis — the Two Armed Shyāmasundara most effulgently shining swayamrupa Krishna; on His Breast shines the dazzling Kaustubhamani. Ah, how beautiful, Bliss-beaming and smiling lotus face; He is associated with His Sri *Hlādini* - *Shakti* Sri Rādhā, the ever-lightning flash upon His Person as it were, lightning upon the rain-showering cloud. He who realises Him as such attains divine illumination like a flash of lightning. Therefore references like "not this, not this" is penumbral as there is nothing Superior to Him *sa eva paramah sadā*: He is the Paramount Supreme Purusha with His Transcendental Names and Glorious Pastimes. He is the Real of the reals. Verily the jiva-souls are also real viz. ever-existent (*nitya*) but He is their real viz., as He is the Substratum of the jivas.

His Transcendental Personality is visualised by the seers as such: He is, as it were, with a most beautifully shining yellowish garment and with ultraviolet coloured Vaijayantimālā swung round His Neck. He is the Shyāmasundara Two-Armed Muralidhara Krishna Who is the Cynosure of the

1. vide II. 3.6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vraja - Gopa - Gopis (Indra - Gopa). On His Breast shines the dazzling Kaustubhamani (Gem). Oh, how beautiful Bliss - beaming smalling Lotus - Face. He is Associated with His Sri *Hlādini - Shakti*, Sri Rādhā who is the Ever - lightning flash upon His Person—as it were, '*Nila-nirada lāgi vidyutamālā*' ever lightning-flashes upon the impending - rain - showering bluish cloud.

One who does not get such a vision of God how can he know about this inconceivable Beauty (*Divya-mangalamaya Rupa*) of the Supreme Reality. The *māyāvādins* with the spiritual vision being totally blinded do not know the Truth of the Transcendental Characteristics of the Supreme Divinity.

Fourth Brahmana: Yajnavalkya wishes to enter into the higher stage of life of renunciation. He observed that Maitreyi his first wife was also after the spiritual enlightenment. Therefore he was pleased to explain to her the knowledge of Divinity which confers immortality.

He said : 'verily, not for the love of the husband a husband is dear but a husband is dear (to his wife) because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the wife is the wife dear but a wife is dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the sons are the sons dear but the sons are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of wealth is wealth dear, but wealth is dear because (originally) the Supreme-self is the Object of Love. Verily, not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for the love of Brāhminhood is Brāhminhood dear but Brāhminhood is dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of Kshatriyahood is Kshatriyahood dear but Kshatriyahood is dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the worlds are the worlds dear but the worlds are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the gods, are the gods dear but the gods are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the beings are the beings dear but the beings are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of all is all dear but all is dear because (originally) Supreme-self is the Object of Love. Verily, O Maitreyi, the Supreme-self should be visualised, should be hearkened, should be perpetuated and contemplated upon. Verily by having a vision of, having hearkened of, having perpetuated on and contemplated upon the Supreme-self all is known.

The Brāhmana (learned one) ignores him who misconstrues himself as a separate entity without the substratum of Brahman (Supreme-self). The Kshatriya ignores him who misconstrues himself as a separate entity without the Substratum of Brahman. The worlds ignore him who misconstrues himself as a separate entity without the Substratum of Brahman. The gods ignore him who misconstrues himself as a separate entity without the Substratum of Brahman. The beings ignore him who misconstrues himself as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a separate entity without the Substratum of Brahman. All ignore him, foı they misconstrue themselves as separate entities without the Substratum of Brahman. This Brāhman, this Kshatriya, these worlds, these gods, these beings and this all are within the jurisdiction of Brahman.

Without any initiative wisdom one cannot have the subjective realisation of the Supreme Being. The senses are inclined towards gross material enjoyment but merely refraining them from their enjoying propensities, we cannot have the knowledge of God. It is only 'Deductive Process' (through Grace) one can realise the God. Whatever acts are created here all constitutionally remain in the soul but their purpose is different from the present perverted stage. There the Object of Love is God.

When a lump of salt is dropped into water it dissolves and none can see a bit of it. Does it mean the salt is totally lost? Absolutely not. Salt remains with its intrinsic character but its solidity is only gone therefore from this example it is very clear that when jiva soul enters into God his gross material adjuncts are lost but his intrinsic qualities ever remain. If the self is to be lost then when the water is evaporated the dissolved salt should not be found whereas it remains there as crystals. Jiva essentially is *aparicchinna-jnānānandākāra* being the Vibhinnāmsha of God but due to his *anādibahir-mukhatvā* (as he is from the *tatasthā-shakti* of God) is subject to *karma-bandhana* and therefore is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

engrossed in the quagmire of *māyā* but when once he gains intuitive wisdom he becomes rid of nescience and goes back to God.

Maitreyi who was equally enlightened one, understands that people without understanding the esoteric meaning of such utterances may think that at final emancipation jiva-hood is lost, so she says, 'herein, indeed, you have bewildered me'. So Yājnavalkya said, 'I speak not anything bewildering my dear, 'there remains no *sangā*' viz. such an emancipated jiva-soul will not have any misconception of his 'self' identifying himself with the foreign adjuncts of corporeal and subtle bodies whereas he possesses all the divine qualities. For where there is duality, as it were, there one smells the other, sees the other, hears the other, speaks about the other, perpetuates upon the other and contemplates upon the other. Whereas if it is so that the emancipated souls become totally united with the Supreme-Soul and lost their distinctiveness, then whereby and by whom one should be smelled, should be seen, should be heard, should be spoken of, should be perpetuated or should be contemplated ? Through which means should all this is to be known and by knowing Whom this is known ? Through what process, my dear, that Subjective-Reality should be known or to be contemplated upon ?

Fifth Brahmana: Here it is established that there are two 'selves'. One the Universal Monitor-self who monitors the other 'self', known as jiva-soul. Due to the superintending of the Monitor-self the earth is like honey to the creature.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We are taught about *adhibhuta* and *adhidaivata* all beings cannot maintain their gross or subtle existence without the support of the elements of the prakriti or nature. As life on earth cannot exist without light, water or air, likewise the *adhidaivatas* too. But it is not the elements of the nature or somebody else is the cause of sustaining the life on earth. It is only universal Monitor-self Whose Prototype is the Paramount-self, Supreme Godhead is the superintending Force to cause everything to its effect as per His Providence. So He is the life-giving Force in every-effect. The Bliss (Divine Nectar) is the only aspired object for all sentient beings. But jiva-in-bondage feels that the life-sustaining elements on earth are blissful. But they do not know that even those elements come to their respective use by the Providence of the God only. Thereby, none can become immortal although essentially every being true to his nature is immortal. It is only when the soul on his emancipation attains God-head whereby rendering unalloyed devotional service he eternally enjoys the Transcendental Nectarine Bliss as the Lord is Rasa - '*Rasa-vai-sah*' the very Embodiment of Nectarine Bliss. This is the self-knowledge which is the means for attaining immortality and this is all about Brahman. Brahman, the Supreme - God is the Substratum of every being and everything. And it is He Who is the Nectarine Bliss and the Final Resort for all. Jivas after getting emancipation go to that Blissful World and ever enjoy the Nectarine Bliss derived through their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

unalloyed devotional service to the Supreme God-head Who is Sri Krishna, the 'Rasa - vai - sah'.

The final lesson of this Madhuvidyā is that the Supreme-God is the Fountain-source of the Nectarine Bliss which is the ultimate aspired object of all sentient beings. This Supreme God also is the Fountain-source of all His Divine Incarnations. He through His Supralogical Power or otherwise known as *Yogamāyā* manifests innumerable *Svāmsha* Incarnations who are all identical with Him. Nothing existed before Him nor after pralaya anything except Himself remains. He is within and without. He is Omnipresent, Omnipotent and Omniscient. He is the Substratum of Transcendental Nectarine Bliss. So here it is clearly stated that Sri Krishna Who is *Rasa* is the Fountain-source of all Incarnations. Though Krishna is the only Object of all the *Rasas* such as *sānta, dāsya, sakhya, vātsalya* and *madhura,* but mainly He is known as the Lord of *Madhura-rati.* He is served with *ātma-rati, ātma-kridā*...etc. etc...

Sixth Brahmana : It shows that in an unbroken spiritual-preceptorial-line the Transcendental Divine Wisdom comes down from the very Para-Brahman. As also we find in the Bhāgavata that Sri Krishna discloses about the Tattva to Brahmā for the first time.[1]

Chapter III: Janaka of Videha performed a sacrifice at which many presents were distributed to the priests. He with a desire to know who among

1. vide Bh. III. 4.13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

these Brahmins was the most learned kept a thousand cows in a pen and on the horns of each cow fastened ten coins of gold to be offered to him. Yājnavalkya advised his disciples to drive these cows home. Now he had to meet the challange from all other scholastic Brāhmanas who had assembled there. First Ashvala, the Hotri-priest questioned : 'Since everything here is over-taken by death, and swayed by it, by what means does a sacrificer get liberated beyond the clutches of death, Yājnavalkya replied, 'by culturing Brahma-upāsanā when the knots of the worldly bondage are cut asunder one attains liberation even during the life time on earth. And after dropping down the body he goes beyond the region of mundanity. So it is not by mere sacrifice but by the wisdom coupled with devotional practice one gets rid of death and goes to the world of Transcendence.

Accordingly he replied to the Adhvaryu-priest, Brahmā-priest and Udgātri-priest finally stating that such sacrificial rites may bestow either worldly or celestial enjoyments but if one can regulate the mind towards the divine culture leading to Ananta (Vishnu) he attains the Transcendental Plane of Divinity and it takes oneself to the proximity of God.

Second Brāhmana : Then Jāratkārava Ārtabhāga questioned him, 'how many *grahas* and *atigrahas* are there ?' In reply Yajnavalkya said; 'the *grahas* and *atigrahas* are the fetters. Everything is the food of Death as everything is born and is imperilled by and subject to death. It is Rudra who is the destroyer and the very Rudra himself by the Providential law

3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Lord Nārāyana meets an end of his life. It is only Nārāyana Who is beyond death. So one who realises Him overcomes further death'. Further to his question as 'when such a liberated person dies, and his senses go out from him or not?' Yājnavalkya replied: 'If the liberated man's senses are cognitioned with spiritual potency, the senses remain with unfathered soul. It is only the body that drops down like the outer skin of a snake. His spiritual senses always function in rendering unalloyed devotional service to the Supreme God.'

Next about the ritualistic aspects: Yājnavalkya replied that one's actions in life build his future. The results of actions produce accordingly rebirth. By following the path of devotion one goes to the world of liberation i.e. the Abode of Sri Hari whereas by doing virtuous *karma* one goes to the heavenly worlds and by evil deeds goes to hell.

Third Brāhmana: Bhujyu Lāhyāyani asked, 'where have gone the Pārikshitās, where are they now?' Yājnavalkya knew that Bhujyu Lāhyāyani was a *karma-kāndi*-priest. His knowledge goes upto the result of horse-sacrifice so he said, 'those Pārikshitās, gained no lesser world than the world that is gained by horse-sacrificers. But he has incidentally pointed out that Indra who performed one hundred such horse-sacrifices and became Garuda, a bird who carries God, he actually proudly carried those Pārikshitās and happily delivered them to Vāyu Who happily held them into his bosom and personally carried them to Brahma-loka, the Transcendental Abode which is their eternal place.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is also learnt that Indra although had one hundred horse-sacrifices acquired the merit of the performance of; he could carry only such associates of God but could not directly approach the Divinity—he had to deliver them to Vāyu. Therefore even the performance of one hundred horse-sacrifices cannot make oneself reach that Transcendental Place.

Fourth Brāhmana: Then for the question of Ushasta Chākrāyana Yājnavalkya said that identity of jiva-ātmā with Paramātmā is established when '*kena kampashyat*'. If all the ātmans would be one then one's suffering would be the suffering of all or one's getting mukti would be the mukti to all. Therefore oneness of jiva-souls has no ground. Further to his question he replied that one who has possessed intuitive wisdom alone can have vision of God. Know Him the Inner-self of you and at the same time He is existing in all and as such besides Him everything else is subject to modification. Absolutely there ever remain observer and observation.

Fifth Brāhmana: Then Kahola Kaushitakeya quetioned him: 'Yājnavalkya said: 'He is that who transcends hunger and thirst; sorrow and delusion, old age and death. The knowers of Truth overcome desires for sons, wealth and worlds but live a life of mendicants. Therefore a man of wisdom leads a way of life like a child without any attachment to the material gains. When in course of his culturing devotion to God the God peeps into his heart, he transcends the rules and regulations of the Shāstra i.e. injunctions and leads a simple and child-like

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

conduct of life. He becomes grave, thought-provoking and meditative one. But when he goes still beyond, God plays hide and seek with him and he transcends the ascetic or non-ascetic stage of life and becomes a mystic devotee i.e. totally God-centred. How does such a God-centred mystic devotee behave? Howsoever he may behave, he is just such, and different from the one who is wretched.

Sixth Brāhmana: Then to the question of Gārgi Vāchaknavi Yājnavalkya said: 'All the worlds which are subject to dissolution are woven on the Brahma-loka which is the highest world in the universe. But beyond that there is the world *muktikānām parāshrayah*: the world, which is the final Resort for all the liberated-souls and known as Para-Vyoma or Vaikuntha. Anything about that world cannot be inferred by logic or empiricism. That world or Divinity thereof may be conceived only through intuitive wisdom. So Yājnavalkya rightly said, 'do not try to know through inference about a Deity Who must be approached only through the Transcendental Process of Grace-descending.

Seventh Brāhmana: Then on Uddālaka Āruni's question Yājnavalkya said: 'There is a Divine Will or Potency which weaves together all beings from the highest to the lowest. One who knows this Controller and His Potencies naturally becomes the knower of everything including the Vedas and the jiva-self who is the agent and experiencer and is controlled by the Inner-controller. Those who are adepts in sacrifices only cannot know Him without

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

intuitive wisdom which is the binding-force of everything.

From third mantra to the last it is shown that God is the Monitor-self of individual beings being the Universal Inner-controller of every being. Although He pervades althrough and dwells within every being yet He is quite different from them as the beings are subject to modification whereas He is the Transcendental Immortal Being without any modification. It is not the elements of Prakriti coming into contact with jiva, give the shape of the things. Everywhere without the Providence of God nothing can happen. When grass is eaten by a milch cow it is converted into milk but the same is not in the case of an ox. Therefore there is an act of God in everything.

In the concluding portion we read that there is no seer other than He, there is no hearer other than He etc...

If it is literally understood then contradiction seems inevitable with the Shruti's previous statements.[1] So, in this mantra no. 23 of the Upanishad the empiricicism is refuted. The Supreme God is Adhokshaja beyond the sense-perception or inference. It is only intuitive wisdom which gives the subjective Realisation of God.

Eighth Brāhmana: Further on the question of Vāchaknavi Gārgi Yājnavalkya said: 'God in His Self-some Potency is the binding Force of everything. Even the mula-prakriti is the external potency of

1. vide II. 4.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

God. That any anthropomorphic presupposition in the conception of God is gross blasphemy. It is by the governing of the God Who is the Transcendental Supreme Being all beings and everything is maintained in their respective positions. Without His superintendence none can independently function including the sun-god, the moon-good, the wind-god and everyone follows His command unconditionally. Without having God-realisation any other meritorious deed whatsoever glorious it may be, cannot make oneself attain the *summum bonum* of life. Until one knows the Supreme Divinity, one is bound to suffer transmigration. One attains the state of blessedness or immortality on God-realisation only. 'One who departs from this world without knowing the Transcendental Personality of Godhead is pitiable. But he, who knowing the Transcendental Personality of Godhead departs from this world is Blessed.

Ninth Brāhmana: Then Vidagdha Shākalya questioned him and Yājnavalkya replied that the Substratum of all beings is Brahman and He is the one God, the Fountain-source of all the Gods. And all the Gods are nothing but fragments of His Splendour. Shākalya was quite ignorant in respect of the science of Divinity but at the same time he had a vanity of his gross learning. Yājnavalkya, the wise, studying his heart, wanted him to expose himself and therefore gave him a long rope to exhaust and when Shākalya found himself got defeated became terribly angry and insulted Yājnavalkya. When Yājnavalkya also said, 'Shākalya,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

fie unto you', these Vedic scholars, all of them failed to argue with me in respect of the discussion about the Esoteric Aspect of the Ultimate Reality, where as you, so ignorant in this matter venture to expose your gross intellectualism before me and meet utter disaster. Therefore have these Vedic scholars thrown you to me to be burnt or consumed by me ?'

It is very clear from the context that the conversation between Shākalya and Yājnavalkya went on upto the resting of *Udāna* on the *Samāna*. Then Shākalya could not put further question and finding him silent Yājnavalkya himself says that the Supreme Brahman cannot be traced out by the process of 'not this, not this': As the Supreme Being is possessing those qualities as are mentioned in the context. Knowing pretty well that Shākalya was not aware of the characteristics of the Supreme Being Yājnavalkya told that[1] eight shelters, eight instruments of observation and eight deities—all are projected and withdrawn by that Supreme Being Who at the same time transcends all of them. That Transcendental Supreme Being regulates all and they depend on and by Whom they are pervaded.

Further Yājnavalkya in reply to certain questions narrated about certain similarities between a tree and a man but a tree springs up again even after it is cut off, while a man being taken away by death one does not find him springing forth again. So there must be a renascence from some source. So Brahman is the Pricniple or Root of a new life both

1. vide mantras 10.17

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for those who are still subjected by the fruits of actions viz. men of bondage, and for those who, having relinquished deeds of sacrifices, stand firm in knowledge. So it affirms that the Root of the whole universe is Brahman. All beings including the universe itself emanate from Him and again at the time of dissolution He withdraws everything within Him and once again projects them during the creation next time.

The sacrificer gets his reward from none but from Him only as He is the only Bestower of the fruits of action. He is the Supreme Goal of him who has realised Him in Reality and lives in that plane of Transcendence with unalloyed devotion to Him, having transcended all desires and being free from all subjugations of *māyic* bondage.

Chapter IV: Yājnavalkya knew that Janaka's kingdom was frequented by great number of scholars and naturally the king being religiously disposed might have heard many lessons about the Truth. Therefore without knowing his mind fully, to speak to him about the Supreme Divinity may create confusion in his mind if he is not so ready to reciprocate his doctrine. Hence Yājnavalkya first of all says: 'let me hear what any of your preceptors might have told you'.

After hearing Janaka, Yājnavalkya understood that the king was instructed by Shailini regarding the knowledge for sacrifices and nothing more. This knowledge no doubt is a partial knowledge which may help to learn literally all branches of literature

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but it is incapacitated to know the Supreme Brahman Who is full of Wisdom. The Transcendental Sound is Identical with the Supreme Divinity where Brahman reveals Himself in Shabda-Brahman transcending the limitations of mundanity.

One Who takes recourse to culturing this Transcendental Sound fully conscious of Divinity in Reality gains his desire fulfilled and having divinised himself goes to the World of Transcendence.

Here we are made to understand by Yājnavalkya, is that the Supreme Brahman is full of wisdom, the Dearest or most Beloved one, Truth or Eternal and infinite or All-pervasive, Blissful and Ever-existence or Established. These Transcendental Characteristics of the Supreme Brahman can be conceived only through spiritually cognitioned senses. The speech, life-force, eye, ear, mind and the heart are referred to as Brahman in the sense that they are the seats for Brahman, when they are spiritually cognitioned they enable oneself to conceive the non-conceivable Brahman. As we find, body has got these faculties but really they are originally in the un-fettered soul as he says that they never leave him when a person is divinely disposed.

Second Brāhmana: What Yājnavalkya makes Janaka understand is that mere theoretical knowledge of the Vedas and the Upanishads is not enough to realise the Divinity. The Shāstric knowledge may make us have an objective view of the Supreme but that alone does not lead one to the attainment of *Summum bonum* of life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra in the right eye is none but the Parama Purusha the Supreme Lord and the human Form in the left eye is the Consort of the Purusha who exists in the right eye. All the commentators mention Purusharupa: *Manusyākāra*: human Form. How the Consort of God can be in human Form? It is in the Gita[1] we find *'svakam rupam'* and in the following shloka. *'manusham rupam'* clearly shows that Two Armed Beautiful Shyāmasundara Human Krishna Form is the Transcendental Personality of Supreme Godhead and therefore here it is very clear that His *Hlādini-Shakti* Consort-Sri Rādhā is in Her Human Form existing in the left eye.

Their sporting Land is the unstained Love-laden Bosom. How is it that it is said that They dwell in both the eyes and again it is stated that They sport in the unstained bosom? This is to be reconciled in the same way as in Brahmasamhita,[2] 'Govinda, the Primeval Lord Syāmasundara Krishna Whom the pure devotees see in their heart of hearts with the eyes of devotion tinged with the salve of Love'.

So it presupposes that Yājnavalkya as stating that a Parama-Bhāgavata's eyes aie filled with nothing but the constant vision of the Supreme God in His Twofold Moieties viz., Predominating (*Vishaya*) Vigraha and pre-dominated (*Ashraya*) Vigraha, Rasarāj (Sri Krishna) and Mahābhāva (Sri Rādhā, the Hlādini Shakti)—and they are observed in their Eternal Sportive Land Vrindāban representing the unstained Love-laden Bosom. As Lord Sri

1. vide XI. 50
2. vide 38

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Chaitanya says, 'My Bosom is the very replica of Vrindāban, the Transcendental Sprotive Land of Sri Rādhā-Krishna, the Primeval Lord, They enjoy the Nectar that flows from the Love-poignanted, fully-blossmed Lily-like Bosom.

Generally heart is represented as lotus but here *lohita* is specially mentioned because the Love-poignanted fully blossomed heart is more appropriate to be represented as lily-like bosom instead of lotus-like heart because Krishna is Chakora, moon and at the rise of the moon only lily is blossomed which is also reddish (lohita) but not the lotus. Further Bhagavān Sri Chaitanya Mahāprabhu also says, 'endow the lily of the Bosom with the moon-light.

The jiva-soul in bondage is sustained with the essence of food which goes to the respective organs through the channels of hitā. But the mukta-jiva as well as the one in whose heart God is dwelling enjoy the Transcendental Nectar. Neither the God nor he (mukta-jiva) is encased; they are like the spider on its web. They freely move through the Divine Path of *Sushumnā* although they dwell in the body.

Whereas those who have got no realisation of the Supreme God sporting in the heart dissipate in different directions following different paths other than the Transcendental Path of devotion.

Third Brāhmana: The 'self' (soul) ever remains as light in all the states of waking, dream and sleep. The 'self' is the light for the body, as well as for the organs. The 'self' gets illumination only through Monitor-self. Jiva whether in his bondage-stage or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in his mukti-stage, is always under the control of the Monitor-self. Jiva-soul even in his bondage-state has not lost his essential character--he in his essence ever remains the same. Death is occurring only to the physical body and therefore he in the dreaming state (actually here sleeping-state) remembers not the death too.

The Lord provides him with whatever knowledge, work and previous experience he may have for the attainment of the next world. The sleeping or dreaming state i.e. one may at times, be dreaming about some incident of his past life proves the re-birth theory. He feels both sufferings and joys consisting of the impression of experiences in previous lives; while those glimpses of the results of merits and demerits are to come in the future life.

It is stated that Hiranmaya Purusha, the Primeval Lord is the Light of the sleeping soul and it is He Who is ever vigilant. He sends back the sleeping jiva to his waken-state with his respective latent desires. At the sleeping-state the senses are in rest. It is only through the Providence of the Monitor-self certain things are experienced as per one's *own guna*. 'Do not wake him up suddenly', the wise say. Actually it means that on quick process one cannot make a man enlightened. It is only through the gradual process of devotion and also when a favourable wind in the Form of God's Grace blows, one should sail the ship of life with an expert helmsman (Guru) to cross the mighty worldly ocean, otherwise by taking the paths af *karma* or *jnāna* he will be in the whirl-pool and will be beyond any rescue. A

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mukta-jiva remains unattached or uneffected although he may roam about and seen good and evil having stationed in the body but he is not affected by any *māyic* propensity.

The very characteristic of an unfettered and unalloyed soul is free from craving, free from evils, free from fear. As a man, when in the embrace of his beloved wife feels nothing else than bliss, so an unalloyed soul when he is in the unallayed devotion to the Transcendental Beloved Supreme God Sri Krishna he enjoys nothing but uninturrupted Nectarine Bliss. That indeed, is the true characteristic of a pure soul when desire is satisfied, obtaining the *summum bonum* of life. When no further desire remains he becomes totally free from any sorrow.

The analogy of a man in an embrace with his wife is not absolutely a state of feeling nothing within or without as explained by the monist but it is definitely a state of extreme delight in worldly sense feeling. Therefore this analogy is given in comparing with the mystic union of the finite souls with Infinite Supreme Divinity in unalloyed devotion.

In some of the Alwars' works we find the soul pining for union with God Krishna with a passionate feeling of bride and bridegroom whereas it is the followers of Lord Sri Chaitanya augment the feeling of Rāgānugā Bhakti under the Rāgātmikā Bhakti that of Vraja Gopis who are only the Divine personality to get themselves embraced by Sri Krishna, the Primeval Lord. They too feel more Bliss when they work for the eternal union of Sri Rādhā and Sri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Krishna, the Transcendental Moiety-Wholes than they themselves are in embrace with Sri Krishna.

Soul when gets its perfection, is untouched by good or evil and goes beyond empirical distinctions and the sorrows of the heart cease to be sorrows and set turned into joy. He becomes a free-bard without in any way subjected to any worldly law or order or in anyway subject to any rite of Vedic ritual. Even a low-born like a Chandāla or a Pulkasa is in no way detrimented to his particular condition of life. He is not to be taken as per his station of life viz. he may stay at any āshrama or may come from any caste of the society. Such a mystic devotee visualises through his unstained soul's eyes his most Beloved Lord Sri Krishna, spreading His Glories in every being. By being enshrined with devoutness to His service, he feels himself ever thrilled with joy and is the foremost among the devotees. Gross materialist thinks that it is only through the gross sense-organs one can see, smell, taste, speak, hear, think, touch and know etc. And also thinks that by the cessation of functions of these organs one destroys their faculties altogether. Whereas Shruti assets that these are the faculties of the unstained soul therefore none of these faculties is to be destroyed. At the stage of bondage these faculties are in their perverted condition and hence become detrimental and cause of illusion but at the stage of self-realisation they are conducive to rendering unalloyed devotion to the Lord of Transcendence.

Fourth Brāhmana: For an engrossed jiva-soul when he departs, the faculties of all the organs

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

become united with his subtle-form pertaining to his *karma* done during the existence of his gross body. And the latent *karmavāsanās* under the guidance of knowledge and impetus of *karma*-fruits stretch out like a leech from the body and build another body in accordance with the Providence. In the process of transmigration of soul the jiva misidentifies himself with the gross and subtle bodies where ego predominates. Such a jiva in-bondage does whatever he desires and resolves and accordingly he gains the fruits thereof. Those who are steeped in ignorance-nescience of māyā and without any spiritual enlightenment, take recourse to some phenomenal object and think themselves to have the aspired object of life but only fall into region of blind darkness. Worse still are those who follow the path of abstruce knowledge. They enter into the regions of greater darkness. He who has realised the soul and reckoned the culture of soul that has entered into this conglomerate place (body), his heart is the dwelling place for the Supreme Lord Who is the Creator of this universe. The world is His. The Supreme God should be realised while we live in this human body. If after obtaining this most praiseworthy human birth one does not attain the realisation he is at a loss and he is subjected to repeated births and deaths.

Verily He is the Supreme (*Mahān*), Ever-existent (*aja*) Paramount-self and omni-scient (*Vijnānamayah*). He dwells in the Dahara-ākāsha within the heart of a jiva-soul (*prāneshu*) as a Monitor-self. He is the Controller of all (*Brahmā*-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rudra) the Lord of all, the Ruler of all. He does not become Greater by good works nor Inferior by bad works as Himself being the Master of all and Autocrat-Lord of beings and also the Protector of all beings. He is the Bridge that serves to keep the different worlds apart.

Him the Brāhmanās seek to know by the study of the Vedas, by sacrifices, by offerings, by penance and by observing vow of fasting. On realising Him, in Reality one becomes an ascetic (converting all his senses in culturing unalloyed devotion to Him). Desiring Him only as their Resort, mendicants wander forth.

Verily, because they know this, the ancient sages desired not offsprings, How small we become with offsprigs in this insignificant world, as we have attained the Supreme Godhead'. They, verily having risen above the desire for sons and wealth, desire for enjoyment of different worlds (of mundane and celestial) live the life of a mendicant. For, the desire for sons is the desire for wealth and the desire for wealth is the desire for the worlds—all these are indeed, desires only.

This Godhead is devoid of mundanity so all mundanity is discarded from Him therefore it is stated 'not this, not this' : for He is Inconceivable as He is beyond sense-perception; He is indestructable. He is not entangled with the world. He is Unfettered, He does not suffer; He never suffers injury. He who has realised Him as such is never overtaken by the following two thoughts viz.—neither the thought

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of 'hence I did sinful acts', nor the thought, of 'hence I did virtuous acts'. Verily he overcomes them both. What he has done and what he has not done do not affect him.

Fifth and sixth Brāhmanas; The fifth is common with 11/4, and in the sixth Brāhmana the line of preceptors through whom the Divine Knowledge passed through is narrated.

Chapter V: The Nomenclature of the Transcendental Supreme Reality is perfect and Complete and His Characteristic is such that all Emanations from Him are also complete, again even though there are so many Emanations from Him, yet He remains the complete Whole without the least change.

Om is Brahman Who is the Primeval Ākāsha All-pervasive. This Primeval Ākāsha is the Support of *Mukhya Prāna* (Vāyu of Vaikuntha) who sustains all the living beigs.

Second Brāhmana: The gods are generally addicted to un-restricted self-enjoyment so to them the advice is to be self-restrained. Human beings are generally avaricious and so to them the advice is to be generous to give their wealth for charities. And the demons are naturally cruel so they are advised to be restrained, charitable and compassionate. Truly men themselves may be distinguished into these three classes according to the tendencies of the three gunas.

Third and Fourth Brāhmanas: In the Inductive Process the Attributeless Brahman as Sat-Aspect of the Supreme Divinity is the object of meditation

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the other two Divine Aspects viz. *Chit* and *ānanda* Aspects of the Supreme Divinity are not manifest.

Fifth Brāhmana: In the beginning (before the creation of the universe) there was the Kārana - Samudra (Spiritual causal ocean). In that water the Golden Egg got manifested constituted by the non - conglomerate great elements. Mahāvishnu, the Supreme Reality lying in that Spiritual Causal Ocean created Brahmā (the first-born four - faced Brahmā). Brahmā created Prajāpatis (Daksha etc.) from whom the gods were born. Those gods worshipped 'satya' alone. This 'Satya' word is tri-syallabic. The first and the final syllables are denoting the liberated souls and Godhead therefore they are Real. And the middle syllable denotes *a-chit*. Therefore un-real (changeable: *savirarat*). This un-real: changeable element is surrounded on both sides by the Reality, hence it appears as if it is reality itself. Illusion does not overpower him who has realised this truth.

Sixth and Seventh and eighth Brāhmana: A yogin in his tranquil mind observes the resplendent Divinity within the heart like a grain of rice or of barley. This resplendent Divinity, the Monitor - self is the Ruler of all, as lightning cuts through the darkness of clouds so the fiash of Brahman cuts through the darkness of ignorance. In the eighth the gains of *traivarga* viz. *dharma - artha - kāma* are mentioned. The speech here referred to is the ritualistic aspect of the Vedas. The oblations are offered to the gods with *svāhā* and *Vasat*, to the manes with *svadhā* and to the chancely guests with *hanta*. The sacrificial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

performances are rendered fruitful by the proper pronouncement with the regulation of breath and it is the pure mind which can think over the particular portion of the Vedas.

Ninth and tenth Brāhmanas: About the attainment of a Yogi who reached perfection in his yoga. After departing from this world he may go unto that space where he does not feel any mental or physical sufferings. He remains there even *shashvatih*-Samāh upto the duration of the life time of Brahmā.

Eleventh and Twelfth and thirteenth Brāhmana: In these only the Vedic ritualistic sacrifices are mentioned.

Fourteenth Brāhmana: The Divine Gāyatri-mantra when chanted for the ritualistic performances, produces *traivarga; dharma - artha and kāma* — but when It is cultured with unalloyed devotion She unfolds Her esoteric Aspects which is *Turiya:* supermundane. Supreme God, the Deity of the Gāyatri may come into the sight of the spiritualised eyes of a devotee. At the very sight of the God the devotee becomes spiritually splendoured and glorious.

This Gāyatri is based upon that 'turiya' Supermundane Divine Feet ever visible to the eye of an unstained soul that glows above the opaque mundanity. Therefore Gāyatri is based upon the Transcendent. The Supreme-God is possessed of Supra-logical self-some Essential potency (Yogamāyā). The very will of God is the self-some Essential Potency (Yogamāyā). Supreme God is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

identical with His Transcendental *Kridā* viz. Hlādini through Whom He enacts His Transcendental Blissful Leelā or Sports. The mystic devotees say that *Yogamāyā* is so powerful that She subjugates Supreme God Himself (for the fulfilment of His Leelā). Thus the Gāyatri is based upon the Self-some Potency of God Himself. This Gāyatri protects the spiritualised organ of speech (of a devotee). And verily all the sense-organs are stimulated with Divine Power. So the Gāyatri protects all the sense-organs by stimulating them with Divine Power. Therefore she is known as Gāyatri (gāya-tra). The Sāvitri that the Preceptor communicates to the disciple-pupil (on investitute of sacred thread) is no other than this Gāyatri, for whomsoever communicates the Preceptor this divine Gāyatri he is spiritually enlightened.

No worldly gift howsoever great it may be, can equal with a single foot of the Gāyatri and such is the glory of Gāyatri.

So, the devotees pray :- "O Lord, the Supreme Truth, Your Transcendental Nomenclature is secretly hidden inside the golden vessel i.e, inside the Halo that circles your Body which is known as Brahmajyoti: O Lord kindly disperse that Halo of light so that I (your devotee) may behold your Transcendental Form.

O the Enlivener of Thy devotees: O the Beckoner of Thy seekers, O the Monitor of self-surrenderers, O the beaming-moonlit upon water-lilis (Thy Sweet-heart devotees), O the Primeval Guide to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Progenitors of mankind, kindly disperse the Halo, the Brahma-jyoti round Thyself so that I, Thy eternal servitor who is none but of Thine may have a vision of Thy Transcendental Form through Thy Unreserved Grace.

A devotee fully wakened with love says, 'O my vital breath (here self) why keep attachment to this gross body which is after all, in course of time, to be turned into ashes, better now itself enter into the Fountain-Source Reservoir (from where you have come here as a shooting star) and be immortal. Then he out of humility says, "O mind, fie unto thee, what good have ye done ?" (alas) Although ye are undone, yet take hold of some Vraja Gopi and constantly meditate upon the Transcendental Pastimes of the Divine Moiety Sri Rādhā Krishna at Vraja. To the world Thou art Omnipotent Lord whereas to us Thou art our Deva-All-in-all therefore kindly lead us to the royal path to reach Thee. Oh; Blissful Lord Thou knowest all of our unfortunate misdeeds. (through Thy Own Mercy) forgive us and remove the blind darkness, (vāyu-nāni: the desires for elevation and salvation) and the crooked sinful propensities. We take our final resort at Thyself.

Chapter VI: A devotee of the Supreme God Sri Hari may remain at any station of life. Whether he lives as an ideal house-holder's life following devotional path of Vaidhi-bhakti or living a recluse-life dedication solely in culturing spontaneous devotion (Rāga-Bhakti)-both are duly paid homage by the deities of all the worlds during their journey to Vaikuntha.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

On their way a Pārsada devotee from Vaikuntha meets them and conducts them to Vaikuntha or Goloka. (ii) *Brahma lokeshu*: here 'worlds' denotes different apartments in the Vaikuntha as respective devotees go to the respective Manifestations of God Hari according to their respective *rasa*.[1] In the Chāndogya Upanishad[2] the *Panchāgnividya* is of ritualistic nature and the path of devayāna leads oneself upto the world of Prajāpati whereas here this *Panchāgni - shrām - satyamupāsate* and the attainment is final beatitude in the world of Transcendence wherefrom one never returns to mundane world.

1. vide 'Brihat-bhagavatamritam'
2. vide 10. 1-2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

श्री श्री गुरु गौरांगौ जयतः

बृहदारण्यक उपनिषद्

BRIHADĀRANYAKA-UPANISHAD

Peace Chant

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ।

CHAPTER I

First Brāhmana

ॐ । उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुः, वातः, प्राणः, व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठम्, अन्तरिक्षमुदरम्, पृथिवी पाजस्यम्, दिशः पार्श्वे, अवान्तरदिशः पर्शवः, ऋतवोऽङ्गानि, मासाश्चार्धमासाश्च पर्वाणि, अहोरात्राणि प्रतिष्ठाः, नक्षत्राण्यस्थीनि, नभो मांसानि । ऊवध्यं सिकताः, सिन्धवो गुदाः यकृच्च क्लोमानश्च पर्वताः, ओषधयश्च वनस्पतयश्च लोमानि, उद्यन् पूर्वार्धः निम्लोचञ्जघनार्धः, यद्विजृम्भते तद्विद्योतते, यद्विधूनुते तत्स्तनयति, यन्मेहति तद्वर्षति, वागेवास्य वाक् ॥ १ ॥

Aum ushā vā ashvasya medyasya shirah | suryashchakshurvātah prāno vyāttamagnirvaishvānarah samvatsara ātmā-ashvasya medhyasya, dauh prishthamantarikshamudaram prithivi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pājasyam dishah pārshve avāntaradishah parshava ritavoangāni māsāshchārdhamāsāshcha parvānyahoratrāni pratishthā nakshatrānyasthini nabho māmsāni uvadhyam sikatāh sindhavo gudā yakriccha clomānashcha parvatā oshadayashcha vanaspatayashcha lomānyudyan purvārdho nimlochancha jaghanārdho yad vijrimbhate tad vidyatate yad vidhunute tad stanayati yanmehati tad varshati vāgevāsya vāk || 1

Translation :-AUM, verily, the dawn is the head of the sacrificial horse; the sun his eye; the wind his breath, his open mouth is the Vaishvānara fire; the year is the body of the sacrificial horse; the sky his back; the atmosphere his belly; the earth his hoof; the quarters his flanks; the intermediate quarters his ribs; the seasons his limbs; the months and half months his joints; days and nights his feet; the stars his bones; the clouds his flesh. Sand is the food in his stomach; rivers are his entrails. His liver and lungs are the mountains; plants and trees his hair. The rising-sun is his fore-part; the setting sun his hind part. When he yawns, it lightens. When he shakes himself it thunders. When he urinates it rains. Voice, indeed, is his voice.

Purport :- In Upanishadic language there are exoteric and esoteric meanings. In this first mantra of the Brihad-āranyaka Upanishad the seer illustrates how from the exoteric ritual of the performance of sacrifice the Upanishad takes us to the highest spiritual realisation. From the outward liturgy of sacrifice—the exoteric value of life it gives a foresight in the inner vision of the esoteric concept of the Supreme Divinity. Among all the ritualistic sacrifices for a Kshatriya, ashvamedha-yajna is the best for assuming the title of sovereign emperor. For a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brāhmin, best of his realisation is to observe the All-pervasivenses of the Supreme Divinity and His superintending over every law of the nature. So from the exoteric ritualistic sacrifice a man of wisdom keeps his vision above *'brahma-drishtha-utkarsha'* (Vedānta) in Brahman (vide: *ādityādi-mataya shchāngaupapate*—Vedanta Sutra).

Sri Madhvācharya says: *'ashvarupo brahmābhud ashvarupājjanardanāt, tatra sannihito vishnur-ashvarupah svayam prabhuh'* —The universal cosmic Form is represented here as a sacrificial horse where Vishnu, the Supreme Himself is manifest. The universe has sprang from Him and He with His All-pervasiveness rules over it.

In the Purusha-Sukta of the Rigveda[1]: we are told about the sacrifice as a means for creation: from the Primeval Purusha the world got manifested.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत, तस्यापूर्वे समुद्रे योनिः; रात्रिरेनं पश्चान्महिमान्वजायत, तस्यापरे समुद्रे योनिः; एतौ वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवहत् वाजी गन्धर्वान्, अर्वासुरान्, अश्वो मनुष्यान्; समुद्र एवास्य बन्धुः, समुद्रो योनिः ॥ २ ॥

Aharvā ashvam purastānmahimā - anvajāyata tasyā purve samudre yoni ratrirenaṃ pashchānmahimā - anvajāyata tasyāpare samudre yoniretau vā ashvam mahimānā vabhitah sambabhuvatuh hayo bhutvā devānavahad vāji · gandharvānarvā - asurānashvo manushyān samudra evāsya vandhuh samudro yonih ‖ 2

Translation:- Verily, the day arose for the horse as the sacrificial vessel called 'mahimā'

1. vide X. 90.129

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

appeared in front from its source in the eastern sea. The night verily arose for him as the sacrificial vessel called *'mahimā'* appeared behind (the horse). Its source was the western sea. Verily, these two vessels, arose on the two-sides of the horse as the two sacrificial vessels. Becoming a steed he carried the gods, as a stallion, the Gandharvas' as a courser the demons, as ahorse men. The sea indeed, is his relative. The sea is his place.

Purport :- The sun shines (*sukriti*) on the fortune of a jiva-the *mahimā* : the spiritual virtue (*shraddhā*) takes its recourse to the (Purva) samudra: *samudrastu vishnu* (the Supreme Divinity). Sri Shankara says that *Samudra* is Supreme-self. But when dark-night follows the same *mahimā* stands behind and the same *Sumudra* is the source but (Paschima) *Sumudra* approached through ritualistic sacrifice bestows the material gains.

When one imbibes the spirit of shraddhā he approaches Vishnu through the proper channal of Bhakti and therefore he gains Nectarine Bliss which he preserves in that golden vessel of his untainted heart. When he follows the ritualistic sacrificial method being illusioned by the nightmares he gains the sovereignty over the world. But this is also gained only from the same Supreme Divinity. Why this difference: In the Gitā[1] 'Bhagavan Sri Krishna says: 'My dear Arjuna just now I have told you (in the previous shloka) that to those persons steadfastly attached to Me I supply every means of attaining Me as well as final beatitude. I take them

1. vide IX. 23

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to My Abode giving them My eternal servitorship. But one thing, the world must very carefully observe that they must not lose the distinction between My devotees and those who are devoted to other gods enumerated in the Vedas, even though '*Shraddhānvitāh*' i.e., with unwavering faith. Although they worship Vedic deities with faith and love through the acts recommended in the scriptures for the respective gods to bring about their satisfaction I being the Supreme God and also being the very source of existence of all the gods I get ultimately worshipped; but as it lacks the right spirit of worship (wherein I alone should be worshipped), such worship is not recognised as the right type of worship. Due to ignorance regarding the real aspects of God the worshippers of other gods, do so being deluded by *māyā* and as a result get their material or ephemeral desires fulfilled. God-realisation and My eternal servitorship which is got by My devotees are nowhere near them. So this vast difference should be noted'. The same is found in the Bhāgavatam too.[1] 'O Almighty Lord even those who are devoted to other deities, looking at them as Supreme they too worship You alone, as You are the only Supreme, just as rivers having their sources in mountains and branching forth into so many streams in the rains find their way into the ocean from all sides'. Many commentators grossly misinterpret this, stating that, all paths ultimately lead to the Supreme Divinity alone'. But they do not minutely observe that the waters go to the ocean and not their

1. vide X, 40. 9-10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sources i.e., mountains so too all the worships done even to other Vedic gods go to Sri Krishna, the Supreme but not the worshippers. Further Sri Krishna said: 'I am the Enjoyer and also the Lord of all sacrifices; but the worshippers of other gods know Me not in reality as the Supreme Deity. It is colossal ignorance on the part of those who fail to recognise Me as the Supreme, not withstanding My being the Enjoyer of all sacrifices and the Lord of all lords. Therefore I bade them to fall in attaining, the highest fruit of God-realisation but offer the comparatively insignificant reward in the shape of enjoyments of heaven still tied to the whirling of births, and deaths. Those who are devoted to gods go to gods; those who are devoted to the manes reach the manes; those who adore the spirit reach the same but My devotees come unto Me, thereby, no longer are they (My devotees) subject to birth and death whereas the others are subject to law of transmigration. I am the only Reality. The gods have no reality apart from Me. So, as is the worship so is the fruit.

The gods in the heaven, the Gandharvas in the celestial worlds, and the demons—they all are after the ephemeral gains. Whereas it is only human beings, that can take the opportunity to realise that, Sri Hari is the only Supreme Resort and it is He from Whom they all have been created.

Second Brāhmana

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृतमासीत्—अशनायया, अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त; अर्चते वै मे कमभूदिति
तदेवार्कस्यार्कत्वम्; कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं
वेद ॥ १ ॥

Naiveha kinchanāgra āsinmrityunaivedamāvritamāsit, ashanāyayā-ashanāyā hi mrityustanmano-akurutātmanvi syāmiti, so-archannacharat tasyārchata āpo-ajāyantārchate vai me kamabhuditi tadevarkāsyārkatvam kam ha vā asmai bhavati ya evametadarkasyārkatvam veda || 1

Translation :– The universe as such, there was nothing (as visible) whatsoever in the beginning. This universe was absorbed by *Mrityu* (God Vishnu) or by *Ashanāyā* (Paramātmā) for *Ashanāyā* is the *Mrityu*. He (Vishnu : *divyo deva eko nārāyanah*) with His non-phenomenal Self mooted to create the mind (Mahattatva : *manomahānmatirbrahmeti namapāthāt mahattatvamuchyate*). This (Mahattatva) mind is His external Potency so *ātmanvi*. Then He *archan* (*prinayan*) on His Own providence thus for His Own pleasure (*Jagadvyāpāralilayā svātmānam prinayitumacharat uktam hi bhagavatā vādarāyanena jagatsriste leelārasa eva prayojanamiti*) He produced *Āpa* (*'eko ha vai Nārāyana' ityupacramya 'tā imā āpa' iti shrutih*)—from Him came Paramātmā (*Āpa*: the *Purusha* whereas Nārāyana is *Purushottama*). Verily, on His Own Providence *Āpa* (Paramātmān) took hold of *Mahattatva* therefore He *Āpa* is known as *Arka*: the unblemished Bright (*Paramātma — arkyo vājasamih shringi—iti bhajannāmasahasrapā dthādini drastavyam*). Therefore *Āpa* is *Arka*. Therefore *Āpa*: Purushottama Nārāyana surely comes to one's realisation who thus knows the ontology of why *Āpa*: Nārāyana is the same with *Arka*: Paramātman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport:- There was nothing as such, the visible universe, but it does not mean from nothing something came afterwards. But shruti declares *'sadeva saumyedam agr-āsit'* that *'Divyo deva eko Nārāyanah'*, the supra-mundane God Nārāyana alone was existent and the whole world in its seed form. (Jivas with their karma-seeds enter into the Vishvarupa during the Mahā-pralaya and once again during the period of creation they are produced).

(2) *Mrityu:- Ashanāyā* (*Paramātmani prayoge hetumaha*): That

(3) non-phenomenal Lord mooted to create the *mana* (*manomahanmatir - brahma iti namapathah mahattvam uchate:* So here He created mind viz., Mahat-tattva the first principal of Prakriti.

(4) He *archan—prinayan:* on His own Providence *'Lokakattu Leelākaivalyam:* for His fancy sports He creates. But as jivas are (Jivā-nāmanāditvāt) eternal therefore there is absolutely no *'Vaishamya'* fault to be applied in God's creation of the individual jivas with their respective free volitions.

(5) He produced *Āpah:* the *Āpah* and the *Arka* both are denoted to the Lord as we have quoted in the context itself. Further, we are enlightened in this respect in Bhāgavatam[1]: 'Are you not actually Nārāyana, since You are the Substratum of all embodied beings? Nay, you are their Monitor as well as the Witness of all creatures. The celebrated Lord Nārāyana, so called, because He has His Abode in things produced out of *Nara* (God—His Own-self)

1. Bh. X. 14.14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as well as in the Waters evolved out of Him, constitutes a form of Yours. Your all these Manifestations are not within the category of *māyā*— They all are supra-mundane.

Here in this *mantra* the clear vision is, that when nothing was remaining as such the created universe, the Supreme Lord Who was holding the whole universe alongwith the jivas in their seed form with their respective karmavāsanā during the time of evolution first created the Mahattattva. As He is known as *'Mrityu'* because by His unbreakable law only the dissolution taks place and for His 'Leelākaivalyam' by the providence of His law the creation starts. *'Āpa'* and *'Arka'* both are the Syanonyms of the God where as *'Āpa'* is Sri Nārāyana and *'Arka'* denotes Paramātmā; that is Nārāyana Manifested Himself into His three other-selves: 'Kāranābdishāyi-Vishnu, 'Garbhodakashāyi-Vishnu,' 'Kshirodashāyi-Vishnu' to preside over the creation. So, before the creation of the visible universe Sri Nārāyana created these three Vishnus that is spoken here (Further see Brahma-Samhitā). 1

आपो वा अर्कः ; तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्ततााग्निः ॥ २ ॥

Āpo vā arkastad yadapām shara āsit tad sama-anyate | Sā prithivyabhavat tasyāmashrāmyad tasya shrāntasya taptasya tejoraso niravartatāgnih || 2

Translation :- *Āpo vā Arka*: The Kāranābdishāyi Vishnu's other-self is the Garbhodakashāyi Vishnu.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The surface portion (broth) of Him (like the outer - skin of a snake) gave shape of Hiranyagarbha or Golden Egg. And that Hiranyagarbha by the providence of Garbhodakashāyi Vishnu got transformed into the universe. The Universal being got manifested. He, the Garbhodakashāyi Vishnu felt delighed (*ashrāmuyat atra shānti - shavdah kāranalakshanayā-yatnaparah*—Vishnu then happily lay down on the coil of Anantadeva). The Garbhodakashāyi Vishnu then manifested Himself as Tejo (Kshirodakashāyi-Vishnu) and also Kshira-samudra (raso) and reclined on the Milky-ocean.

Purport :- As in the previous Mantra we have learnt that *Āpa* is *Arka*. Now *'tad - yat - āpām shara āsit :' dadhno mandāmsha iva bhutāntaram - srishtānāmapām ya shara* : It is not the essential substance direct from God but *bhutāntara :* Something different from Him like the surface portion of the curd which is different from the cream of the milk although curd is out of milk. So is the Golden Egg which is transformed into the universe. The clear exposition we may find from Brahma Samhita.[1] Just as milk is transformed into curd but yet the effect 'curd' is neither same as, nor absolutely different from its cause viz. milk. So by the providence of God Vishnu, Universe got manifested from His External Potency. The universe is constituted of a combination of the stupifying quality of His external Potency, the Quality of nonplenitude of the Marginal Potency

1, vide V. 45

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(tatasthā jiva - shakti) and *a slight degree of the Ecstatic - cum - cognitive Principle of the Plenary Spiritual Potency*. The last one is referred to in this *mantra* as *tat-yad-āpām shara*.

Tasyam-ashrāmyat: *Tasyam*: *andākārena parinatāyām prithivyam*: finding the universe got manifested in that shape of Golden Egg He *ashrāmat*: the Garbhodasayi Vishnu when got delighted (*ashrāmat-atra shānti...*) and *tasya shrāntasya taptasya*: that Garbhodasayi Vishnu manifested Himself as Kshirodasayi Vishnu and also Kshirasamudra and delightfully, lay down as if to get out of His fatigue, but in the Brahmataraka we find '*tapta ālochanā yuktastasmātkāryarthakāmanā taptatā tu hareruktā kuto dukkham Hareh prabhoriti*'. 2

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयम्, वायुं तृतीयम्; स एष प्राणस्त्रेधा विहितः। तस्य प्राची दिक् शिरः, असौ चासौ चेर्मौ: अथास्य प्रतीची दिक् पुच्छम्, असौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे, द्यौः पृष्ठम्, अन्तरिक्षमुदरम्; इयमुरः, स एषोऽप्सु प्रतिष्ठितः। यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

Sa tredhātmānam vyakurutādityam tritiyam vāyum tritiyam; sa esha prānastredhā vihitah | tasya prāchi dik shirah - asau chāsau chermau | athāsya pratichi dik pucchamasau chāsau cha sakthyau dakshinā chodichi cha pārshve, dyauh prishtham antarikshamudaram; iyamurah; sa esho - apsu pratishthiah | yatra kva chaiti tadeva pratitishthatyeva vidvān' || 3

Translation :- He, the Supreme Lord Nārāyana Manifested Himself three-fold viz. Kāranabdisayi Vishnu, (Āditya - Efficient Cause of creation),

5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Garbhodasayi Vishnu (Vāyu — the Monitor of entire universe) and Kshirodashayi Vishnu (Agni — the Monitor-self of individual jivas). But He, Nārāyana Himself is Prāna—*Amshi* Fountain - source of these Three. Again, He in His Virāt - rupa Universal Cosmic Form He should be observed as such : the eastern direction is His Head, yonder one and yonder one (north - east and south - east) are the fore arms Likewise the Western direction is His tail. The north - west and south - west directions are His Hind parts. South and north are the flanks. The sky is the back, the atmosphere is the belly. This earth is the chest. But He himself is ever established in tis Godhood with His Essential character without any modification. One who knows this, stands firm wherever he goes.

Purport :- *Vibhartyandam* harih kurma stvande chāpyudakam mahat udakam kurmarupapasya vyāyuh puccham samāshritya vāyoh puccham samāshritya sheshastu prithivimimam, vibharti tasyam cha jagadidam sarvam pratishthatam - iti vaibhave, vāyostu kurme rupasya purvatashchodake mukham āgne yoshānagau vāhu pādau nircritivāyug-āviti–prakrishte. The Virāt-rupa conception is meant for a sacrificer, and therefore he gains mundane or celestial fruits accordingly by observing respective rites.

3

सोऽकामयत, द्वितीयो म आत्मा जायेतेति ; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः ; तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर आस ; तमेतावन्तं कालमबिभः, यावान्सं-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वत्सरः ; तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात्, स भाणकरोत्, सैव वागभवत् ॥ ४ ॥

So-akāmayata dvitiyo ma ātmā Jāyeteti; sa manasā vācham mithunam samabhavadashanāyā mrityuh; tadyadreta āsitsa samvatsaro-abhavat | na ha purā tatah samvatsara āsa; tametāvantam kālamabibhah, yāvān samvatsarah; tametāvatah kālasya parastādasrijata | tam jātamabhivyādadāt, sa bhānakarot; saiva vāgabhavat || 4

Translation :- (Now for creation of the world): The Lord, willed to create from His *Vibhinnāmsha* separated-part the jivas ; so, His will consorted with Speech viz. Para - brahman when united Himself with Shabda-Brahman there formed the seed which became Prajāpati-Brahmā. Previous to that (creation of the Vedas) there was no Prajāpati. So, although Brahmā became svayambhu became manifest, but until, he could be enlightened with the knowledge of the Vedas the Lord reared him in the Golden Egg and after that He sent him forth (for creation). When he was born, the Lord opened His Mouth—the goddess of Learning viz. Vedadevi Saraswati got manifested and took hold of Brahmā's four mouths when Brahmā uttered the mystic word *bhāu* — that indeed became the four Vedas.'*Brahmano bhānitivacho nihsritam bhayati mukhāt tasyābhimānini devi tadaivotyā chaturmukhāt vāgishvari-iti tāmāhurvācham chapı sarasvatim - iti bhāvatattve*'—Sri Madhva.

Purport :- Brahmasamhita says.[1] 'I adore the Primeval Lord Govinda from Whom the separated

1. vide V. 49

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

subjective portion Brahmā receives his power for the regulation of the mundane world......'. 4

स ऐक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंच—ऋचो यजूंषि सामानि छन्दांसि यज्ञान् प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत; सर्वं वा अत्तीति तददितेरदितित्वम्; सर्वस्यैतस्यात्ता भवति, सर्वमस्यान्नं भवति, य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

Sa aikshata yadi vā imamabhimamsye, kaniyoannam karisya iti; sa tayā vāchā tenātmanedam sarvamasrijata yadidam kincharcho yajumshi sāmāni chandāmsi yajnān prajāh pashūn | sa yad yadevāsrijata tattadattumadhriyata; sarvam vā attiti tadaditeradititvam; sarvasyaitasyāttā bhavati sarvamasyānnam bhavati; ya evametadaditeradititvam veda | 5

Translation :- He, the Lord observed, verily, if I shall intend against him (prajāpati) viz. the Lord pondered over, if I think that after creating Brahmā My planned design is fulfilled, then further creation cannot be done without My propelling as a Monitor-Self; therefore He, the Lord, propelled Brahmā as the secondary cause whereas the Lord remained as the Efficient - Cause to create this whole world, whatsoever exists here viz. the Hymns (Rig Veda) the formulas (the Yajurveda), the chants (tne Sāma-veda), the metres, the sacrifices, men and cattle. Whatever he brought forth, the Lord designed to monitor them all. Verily because the Lord monitors everything, therefore He is the Infinite Paramount-Self—the Lord of lords. He who knows thus, the Paramount - Self — the Lord of lords becomes an enjoyer of Bliss in everything here and everything becomes Blissful to him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport:- Brahmā himself cannot be the creator on his own night; it is only when the Lord propels then Brahmā becomes the secondary cause like an agent to act upon the Will of the Lord. Saraswati, the goddess of Vedas became his wife so *'Brahmā svabharyayam prajā-srijet'* — *prakashikayam* ||

(2) *Yad - yad - brahmā - asrijat - purvam tattadanti janārdanah: āditirnama tenasan bhagavān-purushott-amah, upaste yah param devamevamattiti sarvadā...'* — manyasamhitayam.[1] 5

सोऽकामयत, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्, स तपोऽतप्यत ; तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम् ; तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत ; तस्य शरीर एव मन आसीत् ॥ ६ ॥

So akāmayata bhuyasā yajnena bhuyo yajeyeti, so-as'rāmyat sa tapo - atapyata; tasya shrāntasya taptasya yasho viryamudacrāmat, prānā vai yasho viryam; tatprāneshutcrānteshu shariram shvayitumadhriyata; tasya sharira eva mana āsit || 6

Translation:- Being propelled by the universal Monitor-self Brahmā practised austerity. Although the Lord rested Himself, there came forth the glory and Prāna. Verily the glory and prāna are one and the same viz. the Prāna itself. So when Prāna departs body perishes. But the thought (mana) viz. samskāra--the subtle body ever remains.

Purport:- Brahmā after all is in charge of creation. Due to his austerity and consorting with *vāk-devi* or *icchā-shakti* that too prompted by the

1. aikshata: achintayat—Sri Ramanuja

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Himself the jiva-soul enters into the *vasanā-mayadeha* assisted by the vital breath (prāna-vāyu) which comes from Brahmā and forthwith gains its glory or purposeful mortal coil. But once again when Prāna departs from the body, the body perishes, whereas the jiva-soul with its *vāsanā-maya-deha* carries the *samskāra :* the fruits of his actions along-with subtle-body is referred here as *mana*. Therefore, it means that Brahmā cannot create any soul. He only brings forth Prāna and purposeful mortail coil for the jiva-soul. The souls are emanated from the *vibhinnāmsa-shakti* or Intermediatory-Potency of Lord Vishnu. 6

सोऽकामयत, मेध्यं म इदं स्यात्, आत्मन्व्यनेन स्यामिति। ततोऽश्वः समभवत्, यदश्वत्, तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम्। एष ह वा अश्वमेधं वेद य एनमेवं वेद। तमनवरुध्यैवामन्यत। तं संवत्सरस्य परस्तादात्मन आलभत। पशून्देवताभ्यः प्रत्यौहत्। तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा; अयमग्निरर्कः तस्येमे लोका आत्मानः। तावेतावर्काश्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेव; अप पुनर्मृत्युं जयति, नैनं मृत्युराप्नोति. मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ॥ ७ ॥

So - akāmayata, medhyam ma idam syādātmanvyanena syāmiti, tato-ashvah samabhavat, yadashvat, tanmedhyamabhuditi tadevāshvamedhasyāshvamedhatvam, esha ha vā ashvamedham veda ya enamevam veda, tamanavarudhyaivāmanyata, tam samvatsarasya parastādātmana ālabhata, pashun devatābhyah pratyauhat, tasmāt sarvadevatyam prokshitam prājāpatyamāla-bhante esha ha vā ashvamedho ya esha tapati, tasya samvatsara

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ātmā; ayamagnirarkastasyeme lokā ātmānastāvetāvarkāshvamedhau, so punarekaiva devatā bhavati mrityurevāpapunarmrityum jayati, nainam mrityurāpnoti, mrityurasyātmā bhavatyetāsām devatānāmeko bhavati || 7

Translation :- He, (Brahmā) desired, 'let this body of mine be fit for sacrifice and let me have a dedication to the Indwelling Monitor-Self. Thereupon his ephemeral-body became spiritualised and having been cognitioned with divine wisdom it became fit for spiritual sacrifice (culturing devotion); that he understood and therefore the culture of devotion through the enlightened gross and subtle body is known as *Ashva-medha* viz. though human birth is transient yet it is purposeful to gain the summum bonum of life.

He who knows this esoteric aspect of life thus, verily knows how to transcend the ephemerality and gain transcendental value of life. So, he without torturing the gross and subtle bodies (by any severe austerities) reflected upon culturing upon constant (*samvatsara*) unalloyed devotion and finally became totally dedicated to the Indwelling Monitor-Self, whereby there is self-realisation and also God-realisation. Therefore he setforth all the senses gratified by converting their animal propensities into divine propensities. So, even today priests (men of wisdom) sacrifice the senses which are consecrated to Prajāpati (Lord of senses not Brahmā as *sarvadevatā-samashtibhuta - prajāpati rupa paramātma devatākartena sārva daivatyam*) as though offered unto all the gods that is by worshipping Keshava (the Supreme Lord) all the gods are pleased.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Verily, that sun (the Paramātmā) who gives forth wisdom is the Lord of sense (*"ashvasya medhyasye"—purva brāhmane tasya*: consecrated senses constant culturing of devotion is the very self-hood of a jiva. *Ayam*: this *chityāgni* is the *Arka* (Monitor-self). So He is the 'Self' to be worshipped in all the worlds *adhyasyamānasya paramātmanah svargādya ime lokā ātmānah*). He (Monitor-Self) is known as *Arka* as well as *ashvamedha* (*ashvasya medhyasye* as before). Or *Brahma-suryāgnilokeshu vyāptaikā devatā harih.* So there is only one Supreme Divinity as they are one and the same-even He is known as such *Mrityu* (Death the Supreme God) One who is cognitioned with this esoteric Truth, holds sway over the Inaccessible Lord. The Lord never puts him in the whirl-pool of samsār. The Lord becomes the very Be-all and End-all of such a dove-tailed devotee. He (such a devotee) becomes one with all the gods i.e. he becomes an object of reverence to all the gods.

Purport :- vide Mahāsamhitā. 7

Third Brāhmana

द्वया ह वा प्राजापत्याः, देवाश्चासुराश्च । ततः कानीयसा एव देवाः ज्यायसा असुराः; त एषु लोकेष्वस्पर्धन्त; ते हदेवा ऊचुः, हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

Dvayā ha vā prājāpatyāh, devāshchāsurāshcha | tatah kāniyasā eva devāh jyāyasā asurāhta eshu lokeshvaspardhanta te ha devā uchurantāsurān yajna udgithenātyayāmeti || 1

Translation :- There are two groups of the descendants of Praja-pāti (Brahmā) they are the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Devatās (gods) and the asuras (demons). Of there the gods are lesser in number whereas the demons are greater in number. They (both the groups) were struggling with each other for the mastery of these worlds. The gods said: 'come, let us overcome the demons at the sacrifice with the udgitha.'

Purport :- Here Prajāpati's descendants are referred to the Realists and Materialists. A war is ever going on between the two groups. The Materialists are trying to drag everything down to earth, out of heaven and the unseen. They lay hold upon that real existence belongs only to that which can be handled by the bodily organs. They define reality as the samething as body, whereas the Realists assert that the Supreme Reality is Transcendent who can be realised through Intuitive Wisdom and He cannot be inferred or brought to perception by gross material senses. They give very little value to so-called materialistic value of life. They mould their thoughts and actions in life in accordance with the verdict of the scriptures. They ever see the Highest Divinity Vishnu shining in that plane of Transcendence *aum taḍvishnum paramampadam sadā pashyanti surah ḍeviva chakshurātatam. Yajnena vishnuma-bhyarchya tatraḍgitrivalema* by observing vishnuyajna what strength one gains by that only the demonic propensities are destroyed. One becomes godly when he leads a way of life shining under the influence of thoughts and actions as taught by the holy scriptures. Whereas one becomes a demon when he is influenced by his animal propensities and acts upon the dictum of his passionate senses directed to secular ends. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ते ह वाचमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यो वागुद्गायत्। यो वाचि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं वदति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

Te ha vāchamuchustvam na udgāyeti; tatheti, tebhyo vāgudagāyat, yo vāchi bhogastam devabhya āgāyat, yad kalyānam vadati tadātmane, te viduranena vai na udgātrā - atyesyantiti tamabhidrutya pāpmanāvidhyan; sa yah sa papmā yadeved-amapratirupam vadati sa eva sa papmā || 2

Translation :- The gods said to speech : "chant udgitha for us." 'so be it',—said speech and sang for them. Whatever enjoyment there is in speech, it secured for the gods by chanting. That it spoke well was for itself. The demons came to know that indeed, by this chanter they (gods) will overcome us. They rushed upon it and pierced it with evil. That evil was the improper thing that one speaks. That is the evil. 2

अथ ह प्राणमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यः प्राण उदगायत्। यः प्राणे भोगस्तं देवेभ्य आगायत्, यत् कल्याणं जिघ्रति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

Atha ha prānamuchustvam na udgāyeti; tatheti, tebhyah prāna udagāyat yah prāne bhogastam devebhya āgāyat; yat kalyānam jighrati tadātmane | *te viduranena vai na udgātrā tyeshyantiti, tamabhidrutya pāpmanā - avidhyan; sa yah sa pāpmā yadavedama-pratirupam jighrati sa eva sa papmā* || 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Then the gods said to the in-breath; to sing udgitha for us. 'so be it' said the in-breath, and sang for them. Whatever good there is in the in-breath, it secured for the gods by chanting; that it was for itself. The demons knew, verily by this chanter they (gods) will overcome us. They rushed upon it and pierced it with evil. That evil was the improper thing that one smells in that is that evil. 3

अथ ह चक्षुरूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यश्चक्षुरुद-गायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं पश्यति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यः स पाप्मा, यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥ ४ ॥

Atha ha chakshuruchuh; tvam na udgāyeti; tatheti, tebhyashchakshurudagāyat, yacchakshushi bhogastam devebhya āgāyat yat kalyānam pashyati tadātmane, te viduranena vai na udgātr ātyeshyantiti, tamabhidrutya pāpmanā - avidhyan; sa yah sa pāpmā yadevedamapratirupam pashyati sa eva sa papmā. ‖ 4

Translation :- Then the gods said to the eye: sing for us the udgita. 'so be it' said the eye, and sang for them. Whatever happiness there is in the eye, it secured for the gods, that for itself. The demons knew: verily, by this chanter they (gods) will overcome us. They rushed upon it and pierced it with evil. That evil is the improper thing that one sees. This, truly is that evil. 4

अथ ह श्रोत्रमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यः श्रोत्रमुद-गायत् ; यः श्रोत्रे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं शृणोति

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यत्; स यः स पाप्मा, यदेवेदमप्रतिरूपं भृणोति स एव स पाप्मा ॥ ५ ॥

Atha ha shrotram-uchustvam na udgāyeti tatheti tebhyah shrotramudagāyat yah shrotre bhogastam devebhya āgāyat yat kalyānam shrinoti tadātmane, te viduranena vai na udgātrā-atyeshyantiti tamabhidrutya pāpmanā-avidhyat; sa yah sa papmā, yadevedamapratirupam shrinoti sa eva sa papmā || 5

Translation :- Then the gods said to the ear: 'sing for us the udgita' 'so be it' said the ear, and sang for them. Whatever pleasure there is in the ear, that it secured for the gods by singing. That it heard well was for itself. The demons knew, verily, by this singer, gods will overcome us. They rushed upon it and pierced it with evil. That evil is the improper thing that one hears. This, truly is that evil. 5

अथ ह मन ऊचुः, त्वं न उद्गायेति; तथेति, तेभ्यो मन उदगायत्; यो मनसि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं संकल्पयति तदात्मने। ते विदुरनेन वै न उद्गातात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति स एव सपाप्मा; एवमु खल्वेता देवताः पाप्मभिरुपासृजन्, एवमेनाः पाप्मनाविध्यन् ॥ ६ ॥

Atha ha mana uchustvam na udgāyeti; tatheti, tebhyo mana udagāyat; yo manasi bhogastam devebhya āgāyat, yat kalyānam sankalpayati tadātmane | te viduranena vai na udgātrā - atyeshyantititamabhidrutya pāpmanā - avidhyan, sa yah sa pāpmā yadevedamapratirupam sankalpayati sa eva sa papmai; - evamu khalvevā 'devatāh papmabhirupāsrijan. evamanāh pāpmanā - avidhyan ||

6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Then the gods said to the mind, 'sing the udgitha for us'. 'So be it' said the mind and sang for them. Whatever pleasure there is in the mind, it secured for the gods by singing; that it thought well was for itself. The demons knew, verily, this singer, the gods will overcome us. They rushed upon it and pierced it with evil. That evil is the improper thing that one thinks. This truly, is that evil.

And thus they also affected other such powers with evil, they pierced them with evil. 6

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्य एष प्राण उदगायत् ; ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ; स यथाऽश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव विध्वंसमाना विष्वञ्चो विनेशुः, ततो देवा अभवन् , पराऽसुराः; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

Atha hemamāsanyam prānamuchustvam na udgāyeti; tatheti tebhya esha prāna udagāyat; te viduranena vai na udgātrāatyeshyantiti, tamabhidrutya papmanā - avivdyan sa yathā - shmānamritvā loshto vidhvamsetaivam haiva vidhvamsamānā vishvancho vineshustato devā abhavan parāsurāh; bhavatyātmanā parā-asya dvishan bhrātrivyo bhavati ya evam veda ‖ 7

Translation :- Then the gods looked to the Mukhya-Prāna (soul) sing the udgitha for us.

The demons knew: verily by this singer the gods will overcome us. They rushed upon him and desired to pierce him with evil. But as a clod of earth would be scattered by striking on a stone, even so they were scattered in all directions and perished.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Therefore the gods increased, the demons were crushed. He who knows this becomes established in his self-hood and the enemy who hates him is crushed. 7

(for the senses we have used 'it' whereas for Mukhya Prana soul we have used 'him')

Purport :- From mantra number two to mantra number six it shows that the respective senses when are directed by mind to work for virtuous acts but soon they would be contaminated by the evil propensity as the evil force is mightier than the other. From the very birth itself these senses are infatuated to evil propensities having the root-cause of nescience. But (in the 7th mantra) when all those senses were directed to chant udgitha in consonance with the prompting of the Mukhya-Prāna (*ātmā*)—*tebhya esha prāna udgāyat—udgātari mukhya prāna-drishte kritavanta ityarthah*—for culturing the soul (when these senses perform spiritual rites) the demoniac forces may try to invade them but soon these demoniac forces will be subdued—not only that *tatah param devāh*: they are converted into good habits. Further when one takes recourse to the ritualistic performances, sacrifices, austerities, penances etc, and may think that he might have achieved something permanent good and freed himself from demoniac forces but such methods cannot destroy the nescience without culturing ātma-dharma as Gitā says[1] : 'Indeed, this very *māyā* consisting of three gunas and governed by Me is impossible for

2. vide G. VII. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jivas to get over. But those who take recourse to Me, only can cross over this ocean of *māyā*. 2-7

ते होचुः, क्व नु सोऽभूद्यो न इत्थमसक्तेति ; अयमास्येऽन्त-रिति ; सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः ॥ ८ ॥

Te hochuh kva nu so - abhud yo na itthamasaktetyayamāsye-antariti so - ayāsya angiraso - angānām hi rasah ‖ 8

Translation :- The the gods said, 'one who has established us in our self-hood what pray, has become of him or where does he stay? He is visualised here *ayāsyah-ayam-āsye* as the *āsya* within all through the body. He is known as *Ayāsya-Āngirasa*, for he is the vitality of the senses.

Purport :- Now being enlightened one realises that one should endeavour for culturing that religion which is consonant with the ātmadharma. 8

सा वा एषा देवता दूर्नाम, दूरं ह्यस्या मृत्युः ; दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

Sā vā eshā devatā durnāma duram hyasyā mrityurduram ha vā asmānmrityurbhavati ya evam veda ‖ 9

Translation :- Verily, that Mukhya-prāna (soul) is *Dur* by name, for death is far from him. He who knows this, death remains away from him.

Purport :- ātmā knows no death.[1] 9

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयांचकार, तदासां पाप्मनो विन्यदधात् ; तस्मान्न

1. vide G. Ch. II

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जनमियात्, नान्तमियात् नेत्पाप्मानं मृत्युमन्ववायानीति ॥ १० ॥

Sā vā eshā devataitāsām devatānām papmānam mrityum-apahatya yatrāsām dishāmanta stad gamayānchakāra tadāsām papmano vinyadadhāt; tasmānnajanamiyāt, nāntamiyānet pāpmānam mrityumanvavāyāniti || 10

Translation :- That Mukhya-Prāna (*Dur*), verily, after having struck off the evil of these senses, even death (viz. getting rid of nescience) made this go to where the end of the quarters is. There he set down their evils. Therefore one should not go to people of that polluted country), one should not go to the end of the earth lest he fall in with evil, with death.

Purport :- Those who are soul-concerned, evil or even death cannot meet them. But those regions where people are addicted to materialism and devoid of Vedic Culture there remains all the evils. So a man who wants his well-being should not go to those corners of the earth, lest he meets there with evil, with death. 10

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥ ११ ॥

Sā vā eshā devataitāsām devatānām papmānam mrityum-apahatyāthainā mrityumatyavahat || 11

Translation :- That Mukhya-Prāna verily, having struck off the evil, the death, of those senses, next carried them beyond death.

Purport :- Spiritualised senses becoming immortal are engaged in unalloyed service to Godhead (*sarva-upādhi-vinirmuktam-tat-paratvena nir-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

malam hrishikena-Hrishikesha sevanam - bhaktiruc-chate). 11

स वै वाचमेव प्रथमामत्यवहत्; सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्; सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

Sa vai vāchameva prathamāmatyavahat; sā yadā mrity-umatyamuchyata so - agnirabhavat; so - ayamagnih parena mrity-umaticrānto dipyate || 12

Translation :– Verily, he carried speech across first, where that speech was freed from death. It became *agni* (fire). This fire, when it cosses beyond death, shines forth.

Purport :– Although it is known that the deity of the speech is *agni* but here it shows that speech became *pāpa-apagata doshā :* freed from the sinful propensities became embellished with shining immortality. 12

अथ प्राणमत्यवहत्; स यदा मृत्युमत्यमुच्यत स वायुरभवत्; सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

Atha prānamatyavahat; sa yadā mrityumatyamuchyata sa vāyurabhavat so - ayam vāyuh parena mrityumaticrāntah pavate || 13

Translation :– Then he carried the in-breath across; when that in-breath was freed from death it became wind. This wind when it crosses beyond death, purifies. 13

अथ चक्षुरत्यवहत्; तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्; सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

Atha chakshuratyavahat tadyadā mrityu matyamuchyata sa

6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

āditya - abhavat so asāvādityah parena mrityumaticrāntas-tapati || 14

Translation :- Likewise he carried the eye across when that was freed from death it became sun. That sun, when it has crossed beyond death, glows. 14

अथ श्रोत्रमत्यवहत्; तद्यदा मृत्युमत्यमुच्यत दिशोऽभवन्; ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

Atha shrotramatyavahat tad yadā mrityumatyamuchyata disho - abhavamstā imā dishāh parena mrityumaticrāntāh || 15

Translation :- Likewise he carried the ear across. When that was freed from death, it became the quarters of heaven. These quarters of heaven have crossed beyond death. 15

अथ मनोऽत्यवहत्; तदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्; सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति; एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

Atha mano - atyavahat tadā mrityumatyamuchyata sa chandramā abhavat, so - asau chandrah parena mrityumaticrānto bhatyevam ha vā enameshā devatā mrityu mativahati ya evam veda || 16

Translation :- Likewise he carried the mind across. When that was freed from death, it became the moon. That moon, when it has crossed beyond death, shines. Thus verily soul carries beyond death him who knows this.

Purport :- When the senses became spiritualised there remains no more its gross mortality. When soul transcends the mundanity his spiritual senses

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shine forth beyond death. Therefore speech, smell, touch, sight, hearing and above all the faculties of mind are not of the gross senses but they all are constituted in the soul itself. And in their spiritual constituency render unalloyed service to the God-head. 16

अथात्मनेऽन्नाद्यमागायत् ; यद्धि किंचान्नमद्यतेऽनेनैव तदद्यत, इह प्रतितिष्ठति ॥ १७ ॥

Athātmane - annādyamāgāyat yaddhi kinchānnamadyateane-naiva tadadyata iha pratitishthati || 17

Translation :- Then the soul sang out food for himself, for whatever food is eaten is eaten by him alone. Hereon one is established (i.e. becomes soul-concerned).

Purport :- The ritualistic sacrifices bring food for the gratification of the senses whereas devotional performances are consonant with the soul and therefore its super-mundane result is the food for the soul itself. So everything is self-some here. 17

ते देवा अब्रुवन्, एतावद्वा इदं सर्वं यदन्नम्, तदात्मन आगासीः, अनु नोऽस्मिन्नन्न आभजस्वेति ; ते वै माऽभिसंविशतेति ; तथेति, तं समन्तं परिण्यविशन्त । तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति ; एवं ह वा एनं स्वा अभिसंविशन्ति, भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद ; य उ हैवंविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति ; अथ य एवैतमनु भवति, यो वैतमनु भार्यान्बुभूर्षति, स हैवालं भार्येभ्यो भवति ॥ १८ ॥

Te devā abruvannetāvadvā idam sarvam yadannam tadātmana āgāsiranu noasminnanna ābhajasveti te vai mā - abhisamvishateti

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tatheti tam samantam parinyavishanta, tasmād yadanenānnamatti tenaitāstripyantyevam ha vā enam svā abhisamvishanti bhartā svānām shreshthah pura etā bhavatyannādo - adhipatirya evam veda ya u haivamvidam sveshu prati pratirbubhushati na haivālam bhārye bhyo bhavatyatha ya evaitamanubhavati yo vai tamanu bhāryān bubhurshati sa haivālam bharyebhyo bhavati || 18

Translation :- Those deities of the senses said : Verily, just this much is whatever food there is and that you have obtained for yourself by prompting us to chant. Give us an after-share in this food. The soul said, then sit around, facing me.

'so be it' they sat around him on all sides. Therefore, whatever food this soul eats by his own chanting they all are satisfied by it.

So verily, one's people come to him who knows this—he becomes the supporter of his people, their chief, foremost guide, are eater of food, an over-lord. And whoever among his dependents desires to be equal of him who has this knowledge he is not able to support his own dependents. But whoever follows him desires to support his dependents, he, indeed, will be able to support his dependents.

Purport :- The spiritualised senses unconditionally do carry out the commandments of the soul, for soul's own nourishment. Now a gross materialist may think, what about the food for the senses for sustaining themselves but as we find[1] : just as by pouring water at the root of a tree, all its trunk, branches, twigs and flowers etc. get enlivened and

1. Bh. IV. 31.14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

just as all the senses are nourished by feeding the Prāna i.e., sustaining the life through food......'

(2) Whoever—among his dependents desires to be equal of him......it teaches that if any disciple unfortunately considers himself equal with his spiritual master (Guru) he never can do any good to the people and to his disciples whereas one who humbly and submissively follows his spiritual master, can easily be able to support his dependent disciples to their spiritual gains in life. 18

सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः; प्राणो वा अङ्गानां रसः; प्राणो हि वा अङ्गानां रसः; तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति, एष हि वा अङ्गानां रसः ॥ १९ ॥

So ayāsya āngiraso - angānām hi rasah prāno vā angānām rasah prāno hi vā angānām rasastasmād yasmāt kasmāchchāngāt prāna utcrāmati tadeva tatshushyatesha hi vā angānām rasah || 19

Translation :- He is *Ayāsya Āngirasa,* for he is the essence of the Limbs, sense-organs, verily, he is the essence of the life-breath, for verily, life-breath is the essence of the limbs. Therefore, from whatever limb life-breath departs, that indeed; dries up; for life-breath is verily the essence of the limbs. 19

एष उ एव बृहस्पतिः; वाग्वै बृहति, तस्या एष पतिः, तस्मादु बृहस्पतिः ॥ २० ॥

Esha u eva brihaspatirvāgvai brihati tasyā esha patistasmādu brihaspatih || 20

Translation :- He is also Brihaspati. The *brihati* is speech and he is her (tasyā) lord, and is therefore Brihaspati.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- Though previously for speech we used 'it' but here in the mantra *tasyā* is used so we accordingly use 'she'. 20

एष उ एव ब्रह्मणस्पतिः ; वाग्वै ब्रह्म, तस्या एष पतिः, तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

Esha u eva brahmanaspatirvāgvai brahma tasyā esha patistasmādu brahmanaspatih ‖ 21

Translation :- And he is also Brahmanaspati. The speech (here prayer) verily, is Brahman and he is her lord, and is therefore he is Brahmanaspati.

Purport :- *Brahma-shabdo vedaparah.* 21

एष उ एव साम ; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन, समो नागेन, सम एभिस्त्रिभिर्लोकैः, समोऽनेन सर्वेण, तस्माद्वेव साम ; अश्नुते साम्नः सायुज्यं सलोकतां य एवमेतत्साम वेद ॥ २२ ॥

Esha u eva sāma vāgvai sā - amaisha sā chāmashcheti tat sāmnah sāmatvam, yadveva samah plushinā samo mashakena samo nāgena sama ebhistribhirlokaih samoanena sarvena tasmādveva sāmāshnute sāmnah sāyujyam salokatām ya evametat sāma veda ‖ 22

Translation :- And he is also the Sāma-Veda, The chant verily is speech *sā* (she) and *āma* (he) is *Sāma* that is the origin of the *Sāma* or because he is equal to a gnat, equal to a fly, equal to an elephant, equal to these three worlds, equal to this universe, therefore, indeed, he is the Sāmaveda.

He who knows this Sāma-Veda to be such, attains union with him or lives in the same world with him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- Through the transcendental Sāma-Vedic culture the soul transcends the mundanity and realises the transcendental (*chit*) characteristic of his own self. And he will be knowing that souls remaining in whatsoever species are equal. One who follows the spirit of Sāma-Veda he transcends the mundanity and attains a permanent resting place for the soul. 22

एष उ वा उद्गीथः, प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम्, वागेव गीथा, उच्च गीथा चेति स उद्गीथः ॥ २३ ॥

Esha u vā udgithah prāno vā ut prānena hidam sarvam-uttabdham vāgeva githochcha githā cheti sa udgithah ‖ 23

Translation :- And he is also the udgitha, the soul, verily is *ut*, for by soul is this whole world upheld. Song, (githa), verily, is speech, *ut* and *githa*—that is udgitha.

Purport :- Gita[1] : Jiva potency is superior to the *māyic* potency and that jiva potency gives initiative of infusing the spirit of cognisance into the material world. 23

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच, अयं त्यस्य राजा मूर्धानं विपातयतात्, यदितोऽयास्य आङ्गिरसोऽन्येनो-दगायदिति ; वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

Taddhāpi brahmadattashchaikitāneyo rājānām bhakshayan-nuvāchāyam tyasya rājā murdhānam vipātayatāt yadito ayāsya āngiraso anye nodagāyaditi vāchā cha hyeva sa prānena chodagāyaditi ‖ 24

2. vide G. VII. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- As also *Brahmadatta Chakitāneya,* while partaking of king (soma) said : 'Let this king cause this man's head to fall off, if *Ayāsya Āngirasa* sang the *udgitha,* with any other means than that', for said he, only with transcendental sound and with soul's Prompting did he sing the *udgitha.*

Purport :- The *Udgitha Aum* the most mystic and esoteric Aspect of Sāma cannot be efficaciously chanted by any other method save and except by cognitioned soul with his spiritualised speech viz. such Vedic Mantra graciously should condescend on our tongue when speech becomes consonant with soul-centered culturing. 24

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम्; तस्य वै स्वर एव स्वम्, तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत, तया वाचा स्वरसंपन्नयार्त्विज्यं कुर्यात्; तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव, अथो यस्य स्व भवति; भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

Tasya haitasya sāmno yah svam veda bhavati hāsya svam tasya vai svara eva svam tasmādārtvijyam karishyan vāchi svaramiccheta tayā vāchā svarasampannayārtvijyam kuryāt tasmād yajne svaravantam didrikshanta eva, atho yasya svam bhavati bhavati hāsya svam ya evametat sāmnah svam veda ‖ 25

Translation :- He who knows the glory of that Sāma gains spiritual glory or wealth. Its property, truly is tone. Therefore let him who is about to perform the duties of a Ritvik priest desire a good tone in his voice. Being possessed of such a voice, let him perform the duties of the Ritvik priest. Therefore people desire to see at the sacrifice one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who has a good tone, as being one who has a possession. He has a possession who knows thus the glory of the *Sāma*. 25

तस्य हैतस्य साम्नो यः सुवर्णं वेद, भवति हास्य सुवर्णम्; तस्य वै स्वर एव सुवर्णम्; भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

Tasya haitasya sāmno yah suvarnam veda bhavati hāsya suvarnam tasya vai svara eva suvarnam bhavati hāsya suvarnam ya evam etat sāmnah suvarnam veda ‖ **26**

Translation :- He who knows the mystic wealth of the sound of Sāma obtains golden opportunity. The tone, verily is its precious wealth He who thus knows the mystic wealth of the sound of Sāma obtains golden opportunity. 26

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति; तस्य वै वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते; अन्न इत्यु हैक आहुः ॥ २७ ॥

Tasya haitasya sāmno yah pratishthām veda prati ha tishthati tasya vai vāgeva pratishthā vāchi hi khalvesha etat prānah pratishthito giyate-anna ityu haika āhuh ‖ **27**

Translation :- He who knows the support of that *Sāma* has indeed supported voice, verily, is its support, for when supported on voice the mukhya-prāna chants. But some say it is supported on food (spiritual cognition).

Purport :- Sweet chanting of Divine Name is the highest pursuit. Sriman Mahaprabhu says : '*kirtaniya sadā harih*'. 27

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अथातः पवमानानामेवाभ्यारोहः ; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमयेति ; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्, मृत्योर्माऽमृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्माऽमृतं गमय अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्माऽमृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम् ; स एष एवं विदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति ; तद्धैतल्लोक जिदेव ; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

Athātah pavamānānāmevābhyārohah sa vai khalu prastotā sāma prastauti sa yatra prastuyāt tadetāni japet |

Asato mā sadgamaya tamaso mā jyotirgamaya mrityormā-amritam gamayeti | Sa yadāhāsato mā sadgamayeti mrityurvā asat sadamritam mrityormā amritam gamayāmritam mā kurvityevaitadāha tamaso mā jyotirgamayeti mrityurvai tamo jyotiramritam mrityormā-amritam gamayāmritam mā kurvityevaitadāha mrityormā-amritam gamayeti nātra tirohitamivāsti, atha yānitarāni stotrāni teshvātmane annādyamāgāyet tasmādu teshu varam vrinita yam kāmam kāmayeta tam sa esha evam vidudgātātmane vā yajamānāya vā yam kāmam kāmayate tamāgāyati taddhaitalloka jideva na haivālokyatāyā āshāsti ya evametat sāma veda || 28

Translation :- (after disclosing the esoteric aspect of Divine Wisdom) Now next the repetition of the purificatory formulas: verily, the prostatri priest recites the hymns, and while he begins recitation, then the sacrificer recites the following: From the ephemerality lead me to the eternity; from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nescience lead me to the enlightenment; from mortality lead me to immortality. When he says, from the ephemerality to the eternity, the ephemerality verily, is the mundanity and the eternity is immortality. From mortality lead me to immortality–make me immortal, that is what he says. From nescience lead me to enlightenment, verily that is he prays for immortality. There is nothing here that seems obscure and requires explanation. Now, whatever other verses there are in the hymns of praise, in them one should secure food by chanting. And therefore in them he should choose a boon whatever desire he may cherish, either for himself or for the sacrificer, that he obtains by chanting. This indeed is world conquering. He who thus knows this Sāma-chant, for him there is no fear of his living without a world.

Purport :- The devotional cultures lead one to the immortality and a devotee prays only for that whereas a ritualistic does for his worldly gains. As one sows so he reaps. 28

Fourth Brahmana

आत्मैवेदमग्र असीत्पुरुषविधः, सोऽनुविक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्; तस्माद्प्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्रे उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत् तस्मात्पुरुषः; ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

Ātmaivedamagra āsit parushavidhah so - anuvikshya nānyadātmano - apasyat so - ahamasmityagre vyāharat tato - aham nāmā - abhavat tasmādapyetarhyāmantrito - ahamayami tyevāgre

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

uktvā - athānyannāma prabrute yadasya bhavati sa yat purvo - asmat sarvasmāt sarvān pāpmana oushat tasmāt purusha oshati ha vai sa tam yo - asmāt purvo bubhushati ya evam veda || 1

Translation:- Before the creation there was Ātmā (kārana-abdhi-shāyi Vishnu) alone remained and after Him Hiranyagarbha Brahmā was the first (Purushavidhah) of His creation. This Hiranyagarbha Brahmā looking around saw nothing else than himself. He first said: 'I am'. Thence arose the name 'I' i.e. *ahmakāra* (ego). Therefore even today, when one is addressed he says first just, 'It is I', and then speaks whatever name he has. Since before all this, he burnt all evils, by the Providence of Purusha (Narayana). He who knows this, verily, burns up his egotism which stands in front encaging one's own self (soul).

Purport :- *Edamagre etasyāgre paramātmevāsit : tatah purusavidhah Brahmā-asit :* for *jagatkāranatva Ātmā:* here it denotes to Paramātmā or Nārāyana who is existent before the creation of the Universe. '*Purushavidam : purushe antah pratishthatam* One who was created after the Manifestation of Purusha (Garbhodaka-sayi etc. three Vishnus) viz. Hiranya-garbha Brahmā. This Hiranyagarbha Brahmā became Chaturmukha and looked around, saw nothing else than himself. So naturally by then *ahamkāra* possessed him and felt ego-centric 'I-ness'. Anyhow by the Providence of Nārāyana he heard the word '*Tapah*' and having performed *Tapasā* he could burn all the evils and therefore sins of the Prakriti generally cannot touch him although he unites himself with the Prakriti for creation.[1] 1

1. Puramsange shariri-asmin shayanāt Purusho Harih.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमिक्षां चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति, तत एवास्य भयं वीयाय, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

So-abibhet tasmādekāki bibheti sa hāyamikshām [chakre yanmadanyannāsti kasmānnu bibhemiti tata evāsya bhayam viyāya kasmāddhyabheshyad dvitiyādvai bhayam bhavati || 2

Translation :- He (Brahmā) was afraid. Therefore one who is alone is afraid. He then thought to himself: 'since there is nothing else than myself, of what am I afraid?' Thereupon, verily, his fear departed for of what should he have been afraid? Assuredly it is from a second that fear arises.

Purport :-[1] When a jiva soul turns away from the Supreme Lord he falls victim to the second thing which is *māyā* and loses the memory of his real 'self' thereby misconstrues himself to erroneous belief that the body is the 'self'. He is then seized with fear engendered by identification with body. But when he remembers God, Who is his origin, fear goes. 2

स वै नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत्। स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्, यतः पतिश्च पत्नि चाभवताम्; तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यः, तस्मादयमाकाशः स्त्रिया पूर्यत एव; तां समभवत्, ततो मनुष्या अजायन्त ॥ ३ ॥

Sa vai naiva reme tasmādekāki na ramate sadvitiyamaicchat, sa haitāvānāsa yathā stripumāmsau samparishvaktau saimam-

1. vide Bh. XI. 2.37

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

evātmānam dvedhā:- apātayat yatah patishcha patni chābhavatām tasmādidamardhabrigalamiva sva iti ha smāha yājnavalkyasta-smādayamākāshah striyā puryata eva tām samabhavat tato masushyā ajāyanta || 3

Translation :- Verily, he felt no delight. Therefore one alone has no delight. He desired a second. He became as large as a woman and a man closely embraced. He caused that self to fall into two pieces. Therefrom arose a couple husband and wife. Therefore is this body by itself like a half-fragment, as Yājnavalkya used to say. Therefore, this space is filled by a wife. He caused her copulated. Therefrom human beings were produced.

Purport :- In Vishnu Purāna we find : 'By the Providence of Sri Hari Brahmā first had Mānasa Putra Chatuhsanas but they were not inclined to carry out the order of Brahmā for creation, when Brahmā became furious, that anger was as such to destroy the Three worlds. So from the place in between his two eyes that anger came out giving shape of Rudra so scorching like midday sun. Sooner that got divided into two forms of one man and another woman named after Hara and Gauri. From their union jivas are born. Further *shatarupāncha tām nārim tapinirdhutakalmasham* 1 *svāyambhuvo manur-devah patnotve jagrihe prabhu :* As Brahmā got the Mānasaputras so also he got a manasaputri named Shatarupā but got himself infatuated and ran after her but soon he (Brahmā) realised his folly and purified himself by atonement. Hiranyagarbha Brahmā also had some manasaputras who were known as Prajapatis or Manus. One of them was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Svayambhu-manu to whom Shatarupā was given as his wife. Their offsprings are the human beings. 3

सो हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा संभवति? हन्त तिरोऽसानीति; सा गौरभवत्, ऋषभ इतरस्तां समेवाभवत् ततो गावोऽजायन्त; वडवेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, ततएकशफमजायत; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त; एवमेव यदिदं किंच, मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ ४ ॥

So heyamikshām chakre katham nu mātmana eva janayitvā sambhavati hanta tiroasāniti sā gaurabhavadrishabha itarastām samevābhavat tato gāvo ajāyanta vadavetarā-abhavadashvavrisha itaro gardabhitarā gardabha itarastām samevābhavat tata ekashafamajā yatājetarā - abhavadvasta itaro - aviritarā mesha itarastām samevābhavat tato ajāvayo - ajāyantaivameva yadidam kincha mithunamāpipilikābhyastad sarvamasrijata || 4

Translation :- And she then bethought herself: 'How does he copulate with me after having produced me just from himself? Well, let me hide myself. She became a cow, the other became a bull and with her the bull indeed copulated. Thence cattle were born. She became a mare, the other became a stallion. She became a she-ass, the other a male-ass; with her the male one copulated. Thence were born one-hoofed animals. She became a she-goat; the other one became male-goat; she became a ewe and other one a ram. With her male one did verily copulate, therefrom were born goats and sheep. Thus, indeed, he produced everything whatever exists in pairs, down to the ants. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सोवेत्, अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति ; ततः सृष्टिरभवत् ; सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

So avedaham vāva srishthirasmyaham hidam sarvamasrikshiti tatah sristirabhavat srishtyām hasyaitasyām bhavati ya evam veda || 5

Translation :- He knew, I indeed, am this creation, for I produced all this. Thence started creation. Verily, he who has this knowledge comes to be in that creation of his. 5

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत ; तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः । तद्यदिदमाहुः, अमुं यजामुं यजेति, एकैकं देवम् एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः । अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत, तदु सोमः ; एतावद्वा इदं सर्वम्, अन्नं चैवान्नादश्च ; सोम एवान्नम्, अग्निरन्नादः ; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत, अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

Athetyabhyamanthat sa mukhāccha yonerhastābhyām chāgnimasrijata tasmādetadubhayamalo-makamantarato-alomakā hi yonirantaratah, tad yadidamāhuramum yajāmum yajetyekaikam devametasyaiva sā visrishtiresha u hyeva sarve devāh atha yat kinchedamārdram tadṛeta so-asrijata tadu somah etāvadvā idam sarvamannam chaivānnādashcha soma evānnamagnirannādah saishā brahmano–atisrishtih, yacchreyaso devānasrijatātha yanmartyah sannamritānasrijata tasmādatisrishti - ratisrishtyām hāsyaitasyām bhavati ya evam veda || 6

Translation :- Then he (Brahmā) rubbed back and forth and created fire from its source, the mouth and the hands. Both these mouth and the hand are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hairless on the inside for the fire-hole is hairless on the inside.

This, that people say, 'worship this god, worship that god'—one after another all this is his creation indeed, and therefore he (Brahmā) himself is all the gods. And now whatever is moist, that he created from semen, and that is soma (food or drink for the gods). This whole world is just food and the eater of food. Soma is food and fire is the eater of food (through fire only sacrifices are done to all the gods). That was Brahmā's super-creation: namely that he created the gods superior to him. He although mortal himself created the immortals (viz. Chatussanas who all are not subjected to death). Therefore it is the superior-creation. Verily, he who knows this becomes to be in that super-creation of his.

Purport :- As the Chatussanas by dint of their Vishnu-Bhakti became immortal so even any mortal being can become immortal by following a path of devotion to Vishnu. 6

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति; स एष इह प्रविष्टः आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये; तं न पश्यन्ति। अकृत्स्नो हि स, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः शृण्वन् श्रोत्रम्, मन्वानो मनः; तान्यस्यैतानि कर्मनामान्येव। स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं

7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

Taddhedam tarhyavyākritamāsit tannāma - rupābhyāmeva vyācriyatā - saunāmā ayami - damrupa iti tadidamapye tarhi nāmarupābhyāmeva vyācriyate - asaunamā - ayamidamrupa iti sa esha iha pravishthah | *ānakhāgrebhyo yathā kshurah kshu·a-dhaneav hitah syādvishvambharo va vishvambharakulaye tam na pashanti akritsno hi sa prānanneva prāno nāma, bhavati, vadan vāk pashyamshchakshuh shrinvancha shrotram manvāno manastanyasoitāni karmānāmānyeva,* sa yo - ata *ekaikamupāste na sa vedākritsno* ;*hyesho* - ata *ekaikena bhavatyātmetyevopāsitatrahi ete sarva ekam bhavanti,* tadetat padaniyamasya *sarvasya yadayamātmāanena hyetat sarvam veda yathā ha vai padenanuvindedevam kirtim shlokam vindate ya evam veda* || 7

Translation :- Verily, before Brahmā became the secondary or instrumental cause of the Creation of the jivas the world was remaining in its unmanifested form within the hold of its Efficient Cause: *ātmaivedamagra asit.* It became manifest just by the Providence of God with its name and form viz. with its variegatedness of twenty-four distinctiveness. As the saying is against a person to identify-'he has such a name, such a form'. Even today this world is characterised by its variegated elements as a person is identified by his name and personality. (Does it mean world got manifested on its own accord?) So, in the next it is said it is not so but it is by the providence of God Who as a Monitor-self entered within and His ruling is so encompassing even to the tips of the finger-nails, as a razor is in a razor-case, so He sustains the world. That Sustainer of the world Who is the final Resort

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of all, Him people see not for one's own incompleteness. When one breaths it is only by His providence. Accordingly when speaking, seeing, hearing, thinking—everywhere it is His ruling. Whoever worships—one another of them—he knows not, for he is unaware of his own completeness due to his gross identification with one or other of these elements. One should worship Him only, for in Him all these became centred. This Monitor-Self is the Substratum of this all for by knowing Whom one knows this all just as indeed, one can find out his missing cattle by noticing its foot-prints. He who knows this gains spiritual wisdom and becomes an object of veneration.

Purport :- As elsewhere we have proved that '*ātmaivedamagre āsit*'—the cause of the world-creation is God Himself and unmanifest world got manifested by the Providence of God alone. In Bhāgavatam[1]: 'The semblance or dim reflection of the Internal Chit-Potency is the *jiva-shakti* (Potency) or *Tatasthā-shakti* stationed in between *Chit-jagat* and *a-chit-jagat* or *māyic-jagat* whereas the shadow or perverted reflection of that Internal *Chit-Potency* is the *māyā-shakti* or external *a-chit-potency*. All the jivas emanate from the *Tatasthā-shakti* of God and accordingly the mundane worlds emanate from the *māyā-shakti* of God. Due to the false egotism of monitor-ship and false enjoying propensity jiva souls welcome the material bondage and therefore are subjected to endless cycle of births and deaths in mundane worlds. Hence the jiva-Potency and the

1. vide Bh. I. 1.1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

phenomenal *māyic* worlds are directly or indirectly related with the Supreme Reality.

There are 27 principles in jada-prakriti or material world which are inanimate but the 28th principle in the world is the jiva soul who is in essence spiritual and accordingly is the *jna*: knower of all the principles of Prakriti i.e. an animate object, whereas the over-all-knower viz. *Sarvajna* or Omniscient is the Supreme Being. That Supreme Being is eternally served by His Essential Potencies and by dint of His very characteristic he is Omnipotent and Omnipresent too. That omniscient Supreme Being Who out of His definite causeless Mercy made manifest the Esoteric meanings of the Vedas in the transperant heart of Brahma, the creator—the essential meaning of the Vedas are so puzzling that even the sages of great renown and erudition fail to comprehend.

There are three kinds of creations viz. (1) *Chit-creation* (2) *Jiva-Creation* and (3) *māyic creation.* (i) The *Chit-Creation* may be exemplified to a certain extent like fire hidden in wood eternally existing, but when two pieces of wood are rubbed together then the fire appears, that's all. The *Chit-Potency* and Her actions are Eternal and essentially spiritual. They manifest themselves according to the Will of the Supreme Lord. (ii) *Jiva-Creation* can be compared to a certain extent with water. Water when it comes in contact with extreme cold becomes ice, hard as stone and it becomes liquid, while it is heated. So liquidity is the original nature of water, whereas steam and ice are its abnormal states. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jivas in their essence are like the rays of the Supreme Sun, Sri Krishna. When the Jivas are averse in serving the God, they are enthralled by *māyā* but again when they turn towards God they come back to their natural condition in rendering loving devotional service to Him. (iii) Material creation may be compared with clay, the transformation of which is the earthen pots or such other matters. Supreme Lord is the Monitor of these Threefold creations. Although the birth of jiva-souls and the products of the *māyā* are transitory yet essentially the jiva-soul as well as the *māyic* Potency are as real as the *Chit-Potency.* Though God is Omnipresent yet He is ever unassociated with them and eternally dwells with His Transcendental Personalty in His Own Supermundane Realm Unchangeable, Immeasurable and All-powerful; He is the very Object of Love, Truth, Beauty and Harmony and is always served as such by His loving devotees. That Supreme Object of Love is none but Sri Krishna, the Supreme-Par-Excellence Who eternally is manifest simultaneously in His Transcendental Abode Goloka as well as Vraja. All Glory to Him. Let us worship Him by means of hearing, chanting and contemplating upon His Transcendental Nāma-Rupa-Guna and Leelā.[1]

The Lord is the Substratum and is the ruling force of every aspect of life. As a razor is protected from rust so *Vishvambhara: Vishvam bibharti :* He sustains the whole world remaining within, otherwise the inert Prakriti cannot be evolved nor the jiva-soul

1. vide also Taittiriya Up. II. 7.1, Gita XV. 1; Katha Up. II. 3.1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

could maintain his Chit-Potency which otherwise could be lost. And not only He propels the universe to evolve but He is also *Vishvambhara kula:* the Sustainer of all the beings and also the *Kula:* Final Resort of all. Unfortunately some scholars most erroneously and fantastically explain this as fire in the fire-source or fire-hold, nay, even mean some kind of insect.

But *yastilatailavat:* this Monitor-Self although existing within one's own 'self' like 'Oil' in the oil-seed yet jivas at this stage of incompleteness due to nescience cannot know Him. The Lord is the Substance of every faculty. If He does not will who can be alive? So perfection or completeness of a jiva can be had only when all the constitutions of a jiva are regulated towards culturing devotion to God (*hrishikena hrishikesha sevanam*).

Whoever worships one of others......than Him he knows not...... one should worship Him only for in Him all are centred. Gita says[1]: 'People due to their lustful desires, are robbed of their senses, and thereby deprived of My Transcendental Knowledge they have recourse to petty gods and worship them by observing different vows, relating to each for the procurement of their selfish ends. They are thereby thrown into the labyrinth of unsatiated endless desires.' Bhagavata says[2]: "A seeker of Vedic knowledge worships the sage Brihaspati and whoever seeks to acquire with keenness their success worships Indra; while a seeker of progeny propitiates the Prajāpatis, a seeker of prosperity prays to the *māyā*,

1. vide Gita VII. 20 2. vide Bh. I. 2.27

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a seeker of indefatigable energy adores the god of fire, a seeker of wealth worships Vasus. And a man who aspires after power prays to the Rudras, a man wanting food approaches Aditi, while one who wants heaven adores the sons of Aditi. A seeker of sovereignty worships Visvedevas, while a ruler desiring allegiance of his subjects worships the Sādhyas. One for longevity worships the goddess earth. Similarly one who is after worldly prestige adores the goddess earth and Dyauh. One for beauty worships the Gandharvas and one for lovely wife begs Urvasi. One after lordship over all, worships Brahmā. But a seeker of Yajna (eternal truth) should worship Vishnu. Seeker of treasure adores Varuna, one for learning worships Lord Shiva, while one for conjugal love adores Goddess Umā. But he who aspires after a pious life should worship Lord Vishnu of excellent renown; he who desires to propagate his race adores the Pitras and one who seeks protection against odds worships Yaksas, while one for bodily comforts adores Maruts (Wind-Gods). One who desires for a kingdom worships Manvantara, while one who seeks to employ spells for some malevolent purpose adores Nirriti. Even so the seeker of sense-gratification worships Soma (the moon god) while one who longs for the cessation of all desires should adore Paramapurusha Bhagavān. A wise man, however, whether he has the desire at all or is actuated by all sorts of desires or seeks liberation should worship the Supreme Person (Sri Krishna) with intense devotion. As a result of the discourses on Sri Hari by His devotees dawns that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spiritual enlightenment which sets at rest the waves in the form of passions; nay, the heart gets purged and is filled with joy and develops an aversion for the pleasure of sense and a love for devotion, which is an esteemed road to final beatitude. Having once tasted the joy of listening to such discourses of Sri Hari, who would cease taking delight in them?" Further Bhāgavata.[1] By knowing Him everything is known.[2] By Knowing Him one gains kirti and shloka that is as we find while Bhagavan Sri Chaitanya Mahaprabhu was having conversation with Raya Ramananda, the Lord asked:

Lord: Which is the highest of all knowledge?

Raya Ramananda: Loving devotion to Sri Krishna is the highest knowledge.

L: What is the highest glory of a jiva?

R: To be reputed as the true devotee to Sri Krishna.

L: What is counted as the greatest wealth among human possessions?

R: He is the wealthiest who has Love for Sri Radha Krishna.

L: What is the heaviest of all sorrows?

R: There is no greater sorrow than separation from a devotee of Sri Krishna.

L: Who should be considered as truly liberated?

R: He is foremost of the liberated who loves Sri Krishna whole-heartedly.

---

1. Bh IV. 31.18 2. vide Cha. Up. VI. 1.3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

L: Which is the most natural song of a jiva?

R: That which sings of the Transcendental Amorous Sports of Sri Radha-Krishna is the eternal song of the jiva.

L: What is the highest good for the jivas?

R: There is no higher good than association with the devotees of Sri Krishna.

L: What is it that all should constantly remember?

R: The only things to be remembered are the Names, Forms, Attributes, Associates and Amorous Sports of Sri Radha-Krīshna.

L: What is the highest object of meditation for a jiva?

R: The Supreme Object of meditation are the Lotus Feet of Sri Radhā-Krishna.

L: Where should one live, leaving all behind?

R: It is in the Glorious Land of Vrindāvan where the Nitya Rāsa-Leela is going on.

L: What is the sweetest for the ears to hear?

R: The Love-sports of Sri Radha - Krishna are the sweetest and most charming to the ears of the jiva.

L: What is the highest object of worship?

R: The Highest Object of worship is the Holy Name of the most adorable Couple Sri Radha Krishna.

L: What are the respective destinations of the Salvationists and the Elevationists?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R: The Salvationists attain the bodies of inert beings and the Elevationists celestial bodies in heaven.

Just as the foolish crow sucks the bitter nimba-fruit while the cuckoo feeds on the mango blossoms, so the unfortunate followers of the path of gnosticism chew dry wisdom, while the fortunate devotee quaffs the nectar of Love of Sri Krishna.

L: What is the extreme point of devotion?

R: Of all kinds of Prema, Sri Radha's Love for Sri Krishna is reputed as the highest and most unfailing: so say the Shastras.

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्;
अन्तरतरं यदयमात्मा ; स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्, प्रियं
रोत्स्यतीति, ईश्वरो ह, तथैव स्यात्; आत्मानमेव प्रियमुपासीत;
स य आत्मानमेव प्रियमुपास्तेन हास्य प्रियं प्रमायुकं भवति ॥ ८ ॥

Tadetat preyah putrāt preyo vittāt preyoanyasmāt sarvasmādantarataram yadayamātmā *sa yo-anyamātmanah priyam bruvānam bruyāt priyam rotsyatitishvaro ha tathaiva syādātmānameva priyamupāsita sa ya ātmānameva priyamupāste na hāsya priyam pramāyukam bhavati* || 8

Translation :- That Self (Paramātmā - Monitor-Self) is dearer than a son, is dearer than wealth, is dearer than everything else, since He is the innermost. If one speaks of anything else than that 'self' as dear, he will lose what he holds dear, by the prompting of the knower of Self; he would indeed be likely to do so. One should worship that 'Self' (God) alone as Dear. He who worships that 'Self' (God)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

alone as Dear, what he holds dear, verily will not perish.

Purport :- *Paramātmano - anubhuyamānasya niratishayānandatayā priyatvamānandavallyādisiddham drashtavyam.* 8

तदाहुः, यत् 'ब्रह्मविद्यया सर्वं भविष्यन्तः' मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्सर्वमभवदिति ॥ ९ ॥

Tadāhuryat brahmavidyayā **sarvam** *bhavishyanto manushyā manyante, kimu tad-brahmāved yasmāt sarvamabhavaditi* || 9

Translation :- Here people say: since men think that, by the knowledge of Brahman they become desirous to know everything unto the revelation of God-head (*sarvashabdavāchya - paramātmaparyanta - āvirbhakāmāh - sarvabyākhyānadhikarane* What pray, was it that *Brahmano - api param tad - upāsyam vastvasti* - Did Brahma know not that there is a Superior Reality to himself to be worshipped who is all in all?

Purport :- The knowledge of Brahman gives the knowledge of everyting viz. of the Prakriti, jiva and God in their respective relation. Absolutely there cannot remain any wrong conception. It is not that Brahmā became all but Brahmā knew that it was that Superior Reality to him who is ever worshipped by himself as All-in-all. 9

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति। तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्, तद्धैतत्पश्यन्नृषिर्वामदेवः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति ; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु ? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

Brahma vā idamagra āsittadātmā-'namevāvet, aham brāhmasmiti, *tasmāt tat sarvamabhavat* tad *yo yo devānām pratyabudhyata sa eva tada-bhavat tatharshinām tathā manushyānām taddhaitat pasyannrishirvāmadevah pratipede-aham manurabhavam suryashcheti, tadidamapyetarhi ya evam vedāham brahmāsmiti sa idam sarvam bhavati tasya ha na devāshch-anābhutyā ishate, ātmā hyeshām sa bhavati atha yoanyām devatāmupāste - anyo - asāvanyo aham-asmiti na sa veda yathā pashurevam sa devānām, yathā ha vai vahavah pashavo manushyam bhunjyurevam ekaikah purusho devān bhunaktye kasminneva pashāvādiyamāneapriyam bhavati kimu bahushu tasmādeshām tanna priyam yadetanmanushyā vidyuh* || **10**

Translation :- *Brahmā vā idam* as it were, jiva's existence *anādibahirmukha* constitutionally afflicted by māyā as being stationed on the Demarcating Potency (Tatasthā-shakti) of Brāhman and a fallen soul regaining his spiritual self-consciousness realises that *aham-brahmāsmi*: I am of Brahman that is 'I am of the same ontological constitution as Brahman, I being in my essence (atomic) *sat-chit-ānanda*, (but absolutely not I am the same as or identical with God-so blatantly claimed by the monists). Therefore He (the Supreme Brahman) being All-in-All is the only object of worship and none else. Whoever

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

among the gods became awakened to this, he indeed became an adherent to Him; likewise in the case of seers, likewise in the case of men. Having a vision of Truth, indeed the seer Vāmadeva proclaimed: I was Manu and Sun too (*Manvādinā sarvena svasyaikātmyam sākshatkritavān tatah sukte tathovācha vāmadevah shriyah patim*: *Aham shvdo yato vishnotatacha uttama purushah.*[1] This is so even now. Whoever knows thus, I am of Brahman or I am of the same ontological constitution as Brahman, becomes one with all or he can himself attain all the worlds including world of Brahman.[2] Even the gods cannot prevent his attaining for he becomes one-self with them. Nay, he becomes their *ātmā*: he rules over them. As gods are *yasya prito harirnityam tasya pritascha sevatāh.* So appointed as per their merits by the Supreme Ruler (Almighty God) and such an elevated soul goes also directed by that Supreme Ruler not only that, a devotee of God (can move freely in all the worlds but also there is no power what-so-ever that can stand in his way; instead they delightfully pay their homage to him.)[3] 'The gods do not like that mortals should surpass them'.

So whosoever worships another god thinking 'He is one than the *aham* (*ahampadasyāntaryāmiparatve*) the Monitor-Self Who is not *dhārakatvaniyam tritvādinā ātmabhutādanyah*; different from one who is the Foundation and Propeller. or *Dehadehiabheda*: thinking He is not identical with His Self that is Nirguna Brahman is different from Saguna

1. vide Aitaiia Up.
2. vide Brihat Bh.
3. vide Bh. XIV. 20.59

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahman such a worshipper knows not. He is like an animal to the gods (such a foolish worshipper does slavery to gods). Verily, indeed, as many animals serve a man, even so does each man serve the gods. If even one animal is taken away, it causes displeasure, what then if many? Therefore it is not pleasing to gods that men should know the Brahma-vidyā (to realise that the jiva-soul) is subjugated by none but by only one who is the Lord of all. (The gods are not pleased that men should know the ultimate Truth, for, then they would know the subordinate place the gods hold and give up making them offerings.

Purport :- In the Ch. Up. we find the eight properties of ātmā (soul) viz.[1] (1) '*apahata-pāpa* (devoid of sinful connections with Avidya i.e. want of true conception about self etc.), (2) *Vijara* (free from oldness and even of fresh spirit,), (3) *Vimrityu* (without death or fall from own eternal status), (4) '*Visoka*' (having no reason for affliction for loss of desired objects of worldly attachment), (5) *Vijighatsa* (without any lust for food or enjoyment), (6) *apipāsa* (with no hankering), (7) *Satyakāma* (wishing for truth of service of God), (8) *Satyasankalpa* (with fulfilled object). This *ātmā* is to be searched for and asked for (of the preceptor), as Prajāpati has said. Now in this, is there even a hint about the oneness of soul with Brahman? Nor even in Sankara's commentary on this is to be traced the slightest allusion thereto. All this has been said of the pure soul without any tinge of *māyā*, yet there is no

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suggestion about its loss of individuality. The 'Svetasvataropanishad' has it: 'The jiva is like the finest of the fine end of a hair and is yet fit to remain immortal'.[1] Sri Krishna has said in the Gitā 'Jiva is My fragment and eternal'.[2] The 'Kathopanishat' says *Nityonityanam* etc. those really wise persons and none else can obtain eternal peace, who, in virtue of their devotion, see within themselves God as Paramātmā (the Great Soul) who is the Chief Eternal among all eternals and the Chief sentient among all sentient beings, and who, one among the many, fulfills their desires'.[3] Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the Single Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of Chandogya, there is ample reference to the obtaining of Brahma-loka by the jivas when free from *māyā*, but never an inkling of the much advertised oneness.

Now the monists may come forward with some Vedic aphorisms in their favour like (1) *Sarvam khalvidam Brahma.*[4] It is wholly Brahman, i.e., every phenomenon or nomenon, the animate or the inanimate world, is Brahman, (2) '*Nehanastikinchana*'[5] there are no diversities; (3) '*Prajnānam Brahma*'[6] full wisdom of Brahman; (4) *Tattvamasi*[7] thou art that; (5) 'Aham Brahmaasmi'.[8] I am Brahman; (6) '*Keno*

1. vide Sh. U. V. 9
2. vide Gitā XV. 7
3. vide Katha. Up. II. 2.13
4. vide Ch. Up. III. 14
5. vide Brih. IV. 4.19
6. vide Ait. I. 5.3
7. vide Ch. Up. VI. 8
8. vide Brih. I. 4.10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kam pashye'[1] to see whom with what? (7) *Ekam eva advitiyam*;[2] there is only One without a second etc. and claim that these vindicate their stand. But they forget that there are in the Vedas no less numerous aphorisms speaking against them, viz. (1) '*Brahmabidapnoti Param*';[3] (2) '*Satyam jnanam Brahmanabipaschita*'.[4] Brahman is eternal, source of all wisdom unbounded: he who finds Brahman existent in his heart as in the world beyond this, he gets his objects fulfilled with the all wisdom Brahman; (3) '*Ayomātmā sarveshām bhutānām madhu*'[5] this Paramātmā is like honey or nectar to all beings; (4) '*Tamāhuragryam Purusham Mahantam*'[6] the wise describe Him as the Initial Cause and the Highest Entity, etc. Those latter quite clearly indicate that 'He' Brahman is alone the Highest and there are other 'jivas' whose function is to know 'Him' through eternal service to Him. Thus distinction (*bhedha*) is established.

But no portion, no saying of the Upanishads (i.e., Vedānta or the top of the Vedas) can be untrue. So the former quotations must also be true, which, point at 'non-distinction' *abheda*. Thus we see that between God and souls there is eternal distinction and there is also eternal non-distinction. And both are true and that simultaneously. But this synchrony of two paradoxically contrary propositions is beyond human understanding with its limited scope in the realm of *māyā* by which our true entity is enveloped,

1. vide Brih. I. 5.15
2. vide Ch. Up. VI. 2.1
3. vide Tai. II. 1
4. vide Tai. Up.
5. vide Brih.II. 5.14
6. vide Sveta. Up. III. 19

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which has looked to here for enjoyment. Reason fails to poke its nose into this conception of simultaneously contradictory truths. Only the perfect devotee of God can solve this problem with constitutional ease, for their comprehension is clear of the dark horizons of the mundane atmosphere which blinds the innate true vision of a free soul.

As it has been rightly said that 'earthly things, when they are with power over men's mind, quite carry their hearts away from God'. So worldly people find it extremely difficult, nay, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit.

Reason, as we have seen, has no *locus standi* in transcendental speculations. It is denied in the Vedas: '*Naisha tarkena matriāpaneya*'[1] this condition of your mind leading to the realisation of Brahman should not be disturbed by reasoning and arguments; in the Vedānta too, '*tarka aprati-shthahanāt*'[2] reasoning cannot stand, for your finding by means thereof is nullified by another of superior genius; in the Mahābhārata as well, '*Achintyāh khalu ye bhāvā na tām tarkena yojayet*[3] we should not apply reasoning to transcendental thoughts, for they are inscrutable to us; *tarka apratishthah* reasoning is not reasonable.

1. Katha. 1.29
2. Sutra II. 1.11
3. Bhisma P. V. 22

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bhagavan Sri Chaitanya Mahaprabhu explained the true intrinsic nature of jiva as Krishna's eternal servitor and philosophically as His *tatasthā shakti* (neutral or border potency) midway between His *Chit* or *Svarupa-shakti* and *achit* or *jarah-shakti*. The former is His *Antarangā* (inward), and the latter His *Bahirangā* (outward) *shakti*. The relation of jiva with Brahman is *Bhedābheda,* simultaneously 'distinct' and 'non-distinct' from Him. It is beyond our comprehension, how jiva may both be distinct and non-distinct from Sri Krishna (Brahman)'. This relationship is quite beyond our understanding, now that in this world our true vision, our own property in our true state, is eclipsed by the intervention of the glass of *māyā* which we have obtained in her realm (the material world) adopted by us for receiving enjoyments, quite against our intrinsic function which is nothing but the eternal servitorship of God in the spiritual world ruled over by His *Svarupa-Shakti.*

The philosophical name of this inscrutable relationship as adopted by the school of Gaudiya Vaishnavism is '*Achintyabhedābheda*'. This cannot enter our brain, so long as we hanker after worldly enjoyments (*bhoga*), or finding their ultimately vexatious character, release therefrom in the shape of emancipation (*moksha*). The more one is advanced in devotional spirit to God, the more can one get the light of real conception towards acquiring competence to realise the truth of this philosophy 'Achintyabhedābheda'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Before we try to understand, as far as practicable in this conditioned state of the soul of ours, what the Gaudiya Philosophy, viz. 'Achintyabhedābheda' is, we should prove the error and untenability of the cult of absolute monism with their own petard. Even the aphorisms which 'Kevalādvaitavādins' (champions of the doctrine of non-distinction) rely on for supporting it, will when viewed with an eye cleansed with the collyrium of self-surrender to God indicate the truth of 'Achintyabhedābheda' philosophy. For example, the full wisdom (*prajnāna*) in the aphorism '*Prajnānam Brahma*'[1] is explained as devotional attitude to God in '*Tamebadhiro vijnāya 'prajnām kurvita brahmana*'[2] knowing Him fully well the knower of Brahman should be devoted to Him; *Tattvamasi*[3] is explained in Brihadāranyak[4]—'He who leaves this world knowing the Eternal God is a knower of Brahman i.e., is (a brāhmana)'. Isopanshat says 'he who is addicted to the learning (of non-distinction) enters a darker region than he who is without any learning'. *Sarvam Khalvidam brahma* (all this universe is Brahman) bearing it has emanated from His external potency and has no existence unrelated to Him. Prefacing his annotation on this, Sri Sankarāchārya himself, the chief, if not the original, champion of the Kevalādvaita doctrine, which describes Brahman as devoid of potency (Nishshaktika) of any property (nirguna) etc.—has admitted, 'Here is a direction to worship Brahman, possessor of innumerable properties (*guna*) and

1. Aiteriya III. 1.3
2. Brih. U. IV. 4.21
3. Ch. U. VI. 8.7
4. Ch. III. 14.1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

worthy of being worshipped in various ways: all this universe with names and forms, visible and perceptible to the senses, has its origin in Brahman and at the end of the creation finds shelter in Him and lives by Him during existence'. Now, is there any suggestion of oneness of entity and of Brahman being *Nirvisesha* without specification, *Nishshaktika* or Nirguna? of Course, when Guna refers to the three binds of *māyā*, viz. *sattva, rajas* and *tamas,* not only God, but also His true devotees are *nirguna.* The meaning of the aphorism as given above is supported by another aphorism: *'Yato vā imani bhutāni jāyante* etc.—'from whom this universe has emanated, etc. (Taih: *Bibhu, 'I'anu*).

Now let us consider the aphorism *ekamevād-vitiyam*—the context is *'sadeva soumyedamagrāsit ekamevādvitiyam'* 'Oh darling son, before the creation of this universe; there existed eternal God alone as one'. Yes, at *Kalpānte* (the end of the creation) only God remains with all created beings and worlds resting in Him. This is fully explained by God to Brahmā in the first sloka of the Chatushloka Bhagavatam.[1]

Thus it is seen that, if properly construed, the strongholds of the Kevaladvaitavādins or extreme monists, viz., the few aphorisms in the Vedas that they mainly rely on for supporting their cause, do not give them any safe shelter against their true interpretations as offered by the dualistic Vaishnava schools, specially when they are confronted with the other Vedic aphorisms.

---

1. Bh. II. 9.32

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We need not depend upon the feats of grammatical acrobats and explain *tat* (*tasya*) *tvamasî* (His Thou art) or *Aham Brahma* (Brahmanah) *asmi* (I am of Brahma, I am God's), though the meanings so given are true. The plain meaning with an unbiassed mind would be *Tvam* (your) and *aham* (I) in the above aphorisms, i.e. jivas are essentially of the Same ontological constitution as God. Both jivas in their pure form and God are *sat* ever existent, *chit* (sentient), *ānanda* (beatific). Thus their *soham* (which may also mean I am His) is liable to the construction 'I am of the same as or identical with God', so blatantly claimed by the extremists among the monists.

In the Gitā Lord Sri Krishna has said, 'The material world and the mind, intelligence and egoism form My external potency (Bhinna prakriti); the sentient universe (jiva-bhuta) is My Superior potency (*parā prakriti*). The external potency is inferior (*aparā*). 'We should here remember that jiva is *tatasthā-shakti* or border-line potency of God, connected with both the main *parā-sakti* or *chit* and the *aparā* 'My inferior or *jada* (material potency). He says: 'As all the world has emanated from these two potencies, I am the source and the final rest at the dissolution of the entire cosmos'. Thus God or Brahman is only One Entity, (*Ekamevādvitiyam*). He further says: 'The whole universe has its different entities entwined about Me, just as pearl beads are in a garland'. Here the illustrious commentator, Srila Visvanatha Chakravorty Thakur has explained this by referring to *ekamevādvityam*,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nehananasti kinchana. Thus these aphorisms do not even suggest, far from supporting, the absolute monism of the Kevaladvaitavadins of Sankara School. 10

ब्रह्म वा इदमग्र आसीदेकमेव ; तदेकं सन्न व्यभवत् । तच्छ्रेयोरूपमत्यसृजत क्षत्रं, यान्येतानि देवत्रा क्षत्राणि—इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात्क्षत्रात्परं नास्ति ; तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये, क्षत्र एव तद्यशो दधाति ; सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिम् ; य उ एनं हिनस्ति स्वां स योनिमृच्छति, स पापीयान् भवति, यथा श्रेयांसं हिंसित्वा ॥ ११ ॥

Brahma vā idamagre āsidekameva tadekam sanna vyabhavat, tacchreyorupamatyasrijata kshatram yanyetāni devatrā kshatrānindro varunah somo rudrah parjanyo yamo mrityurishāna iti, tasmāt kshatrāt param nāsti tasmād brāhmanah kshatriyamadhastādupāste rājasuye kshatra eva tad yasho dadhāti saishā kshatrasya yoniryadbrahma, tasmād yadyapi rājā paramatām gacchati brahmaivāntata upanishrayati svām yonim ya u enam hinasti svām sa yonimricchati sa pāpiyān bhavati yathā shreyāmsam himsitvā || 11

Translation :- As it were, before the creation the world was remaining unmanifest in the Brahman and as it was known in previous Mantras how creation started. Now Brahmā, who was the secondary cause of creation started further purposeful beings, the Kshatri gods, as such, Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, Ishana, etc. Therefore these Kshatras are purposeful best entities. Indeed, at the Rājasuya ceremony the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brāhmin sits below the Kshatriya king. Upon kshatra-hood alone does he (Brāhmin) confer this honour. But the Brāhmana is nevertheless the source of the Kshatra. Therefore even if the king attains sovereignty, he resorts finally to the Brāhmana-hood as his source. Therefore he who injures the Brāhmana strikes at his own source. He fares worse as he injures one who is superior.

Purport:- Once again before telling about further creation by Brahmā the Rishi wants his disciples to keep in constant rememberance that the Efficient Cause of the creation of the jivas as well as the universe was the God Himself so he begins with *Brahma vā idamagre*.........As we have already learnt Brahmā created Manu from whom human beings and then he created the beings unto the ants. But here further about deva world. Here in this *mantra* main purpose is to state that in Satyayuga there was only one *varna* viz. Brāhmana-hood which subsequently became four-fold. In the beginning of Satya-Yuga Brāhmins were rishis like Chatussanas etc., who were care-free wanderers but later on when they were interested for the world they got the idea in their mind for ritualistic sacrifices and question of the resources and their protection, so they wanted a ruler (kshatra) and therefore these clever Brāhmins gave a honourable position to a king to preside over but the king knew pretty well that Brāhmins were superior to him, so, he never trespassed a Brāhmin. This creation of Indra and other gods was not mentioned immediately after the fire that should be understood that this creation of Indra etc. is being described

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

here only to indicate the reason why an ignorant only does pujā to them for worldly gains. 11

स नैव व्यभवत्, स विशमसृजत, यान्येतानि, देवजातानि गणश आख्यायन्ते—वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ १२ ॥

Sa naiva vyabhavat sa vishamasrijata yānyetāni devajātāni ganasha ākhyāyante vasavo rudrā ādityā vishvedevā maruta iti || 12

Translation :- Yet he did not so flourish. He created the *Vish* (the commonalty) these classes of gods who are designated in groups : the Vasus, Rudras, Adityas, Vishvedevas and Maruts.

Purport :- Vasus : they are eight in number; Rudras : they are eleven in number; Āditya : they are twelve in number; Vishvavevas : they are ten in number; It should be also understood that after the human kshatriyas like Puruavas and others belonging to the Lunar and Solar Dynasties were also created. 12

स नैव व्यभवत्, स शौद्रं वर्णमसृजत पूषणम्; इयं वै पूषा, इयं हीदं सर्वं पुष्यति यदिदं किंच ॥ १३ ॥

sa naiva vyabhavat sa shaudram varnamasijata pushanamiyam vai pusheyam hidam sarvam pushyati yadieam kincha || 13

Translation :- He was yet not flourished. He created the Sudra order Pushan. Verily this earth is Pushan, for she nourishes all this that exists. 13

स नैव व्यभवत्, तच्छ्रेयोरूपमत्यसृजत धर्मम्; तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः तस्माद्धर्मात्परं नास्ति; अथो अबलीयान्‌ बलीयां-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समाशंसते धर्मेण, यथा राज्ञैवम्; यो वै स धर्मः सत्यः वै तत्, तस्मात् सत्यं वदन्तमाहुः धर्मं वदतीति, धर्मं वा वदन्तं सत्यं वदतीति, एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

Sa naiva vyabhavat tacchreyo-rupam-atya-srijata dharmam tadetat kshatrasya kshatram yaddharmastasmāddharmāt param nāstyatho abaliyān baliyāmsamāshasate dharmena yathā rājnaivam yo vai sa dharmah satyah vai tat tasmāt satyam vadantamāhurdharma vadatiti dharmam vā vadantam satyam vadatityetaddhyevaitadubhayam bhavati || 14

Translation :- Yet he was not flourished. He introduced still further a better formula of righteous law. This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. So even a weak man may keep control over a strong man by law, Just as one does through a king. Verily that which is law is truth. There they say about a person who speaks the truth, he speaks the law, or if a man speaks the law, he speaks the truth for both these are the same.

Purport :- The Brāhmin class – the intelligent section could realise that the king who would be proud of his power and naturally will exercise, might is right so they introduced a law or justice to be abided by the king to maintain order and peace. So from early times kings are said to act in accordance with the truth.[1] Law or justice is not arbitrary. It is the embodiment of truth. Here it refers only to a worldly law.

---

1. R. V. X. 109.6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whereas for *Ātmadharma: Dharmastu sakshāt bhagavat pranihitam.* And also in the Gitā we find Bhagavān says: '*dharmasamsthāpanārthāya sambhavāmi yuge yuge.*[1] 14

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः; तदग्निनैव देवेषु ब्रह्माभवद्; ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यः, शूद्रेण शूद्रः; तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु, एताभ्यां हि रूपाभ्यां ब्रह्माभवत्। अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति, यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्; यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः क्षीयत एव; आत्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते, न हास्य कर्म क्षीयते। अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

Tadetad brahma kshatram vit shudras-tadagninaiva deveshu brahmābhavat brāhmano manushyeshu kshatriyena kshatriyo vaishyena vaishyah shudrena shudrastasmādagnāveva deveshu lokamicchante brāhmane manushyeshu-etābhyām hi rupābhyām brahmābhavat, atha yo ha vā asmallokāt svam lokamadrishtvā praiti sa enamavidito na bhunakti yathā vedo vā-ananukto-anyadvā karmākritam yadiha vā apyanevam vinmahat punyam karma karoti taddhāsyāntatah kshiyata evātmānam evalokamupāsita sa ya ātmānameva lokamupāste na hāsya karma kshiyate, asmāddhyevātmano yad yat kāmayate tat tat srijate || 15

Translation :– So these four castes were created– the Brahmana, Kshatriya, Vaisya, and Sudra. Among the gods as a Brāhmana, Brahmā became Agni, Among men as the Brāhmana, as a Kshatriya by means of the (deva) kshatriya, among a Vaishya,

1. Gita IV.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by means of (deva) vaisya and among a sudra by means of the (deva) sudra. Therefore people desire to attain the results of their rites among the gods through Agni, and among men through the Brāhmana, for Prajāpati (Brahma) by these two forms (pre-eminently) exists.

If however, whosoever departs from this world without realising his *sviyamantarātmānam* Indwelling Monitor-Self (*Lokayate drishyata iti lokah, nitya-suribhih sarvadā* (a) *lokyamānatvāt paramātmā loka ityuchyate*) without having recognised Him as his own, him He does not protect, as the Vedas without being studied or any other undone deed (do not help a man).

Verily, even if one performs a great and pious ritualistic sacrifice but without realising this Supreme Divinity Indwelling as Monitor-Self that work of his merely perishes in the end. One should worship this Paramount Self alone as his true final Resort. The merit of the devotional acts of him who worships (serves) the Paramount-Self alone as his final Resort is not lost, for whatever he (such a realised person) desires at once that is fulfilled by the providence of that Supreme-Self.

Purport:- Among the gods Agni is the mouth-piece on that account oblations to all gods are paid through Agni and every ritualistic rite is performed by appointing a Brāhmin Priest. Manu says (M. 11.87): 'that a Brāhmana is one who grants freedom from fear to all beings'. So for mortal beings, so far as they belong to the human plane

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

people seek to attain Brāhmana-hood. Now the Sruti directly affirms that (specially) this human birth is purposeful—whatsoever may be great austerities one might have performed in his life-long period if that does not give him direct realisation of that Supreme-Self who is his final Resort, nay who is (*lokyate drishyata iti lokah*) constantly visualised by divya-suris (paramabhagavatas) — *nityasuribhih sarvadā* (a) *lokyamanatvat paramatmā loka ityucchate*) the only Abode for all, one gets all his merits exhausted and he is not protected from the Quagmire of *māyā*. As the Vedas not studied do not enlighten a man likewise without performing meritorious deeds one cannot acquire virtue or as it is illustrated in the dry wood there remains fire but without drilling fire is not found—although ghee pervades all through the milk yet without churning ghee cannot be had similarly although God is pervading althrough in and out of the universe as well as in the heart of every individual yet without proper culturing of unalloyed devotion He cannot be known. And therefore the purpose of life is not served. vide. *yo vā etad-aksharam gārgyaviditva asmin loke*........The merits of all the acts are exhausted in course of time but it is only the fruits of unalloyed devotion to God-head do not get exhausted ever. A man in the quagmire of *māyā* whatsoever meritorious rituals does but without realising his Supreme Resort will be ever in misery of transmigration. A man who has realised the Supreme-Self, his very final Resort has already attained all his objects in life so his desires are fulfilled altogether. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः ; स यज्जुहोति, यद्यजते, तेन देवानां लोकः ; अथ यदनुब्रूते तेन ऋषीणाम् ; अथ यत्पितृभ्यो निपृणाति, यत्प्रजामिच्छते, तेन पितृणाम् ; अथ यन्मनुष्यान्वासयते, यदेभ्योऽशनं ददाति, तेन मनुष्याणाम् ; अथ यत्पशुभ्यस्तृणोदकं विन्दति, तेन पशूनाम् ; यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति, तेन तेषां लोकः ; यथा ह वै स्वाय लोकायारिष्टिमिच्छेत् , एवं हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति ; तद्वा एतद्विदितं मीमांसितम् ॥ १६ ॥

Atho ayam vā ātmā sarveshām bhutānām lokah sa yajjuhoti yad yajate tena devānām loka·atha yadanubrute tena rishināmatha yat pitribhyo niprināti yat prajāmicchate tena pitrināmatha yanmanushyān vāsayate yadebhyo - asanam dadāti tena manushyānāmatha yat pashubhyastrinodakam vindati tena pashunām yadasya griheshu shvāpadā vayāmsyā pipilikābhya upajivanti tenateshām lako yathā ha vai svāya lokāyārishtimicchedevam haivam vide sarvāni bhutānyarishtimicchanti tadvā etadviditam mimāmsitam || 16

Translation :- Although this Paramount-Self is the final Resort or Abode of all beings yet in so far as a man makes oblations and performs sacrifices, thereby he becomes repository to the gods (viz. a place of commodity for the god). That in so far as he studies the Vedas, he becomes a convention to the Rishis. That he offers libations to the Manes and desires off-springs, he becomes convention to the Manes. That he gives shelter and food to men, he becomes an object of their pleasure. That he gives fodder and water to the domestic cattle, he becomes such an object to them. And that the beasts and birds and even the ants, find their living in his house, there too how he becomes an object of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their livelihood just as one desires security for his own self (body), so all the creatures wish safety for him who has this knowledge. This indeed, has been known and well thought out.

Purport:- An ignorant man who is in the Quagmire of *māyā* becomes an object of enjoyment to all beings from the gods down to the ants, when such a man tries to lord it over others thereby he himself actually becomes a slave unto them. As the Kath Up.[1] says: 'Fools, being under ignorance are outgoing in their tendencies and pursue objects of their desire. Whereas *Narānām cha surānām cha gatireko janardana*. Lord Nārāyana is only the Resort to the man and the gods'. 16

आत्मैवेदमग्र आसीदेक एव; सोऽकामयत—जाया मे स्यात्, अथ प्रजायेय; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति; एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्; तस्मादप्येतर्ह्येकाकी कामयते —जाया मे स्यात्, अथ प्रजायेय; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति; स यावदप्येतेषामेकैकं न प्राप्नोति, अकृत्स्न एव तावन्मन्यते; तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा, चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवं श्रोत्रेण हि तच्छृणोति, आत्मैवास्य कर्म, आत्मना हि कर्म करोति; स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः, पाङ्क्तमिदं सर्वं यदिदं किंच; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

Atmaivedamagra āsideka eva soakāmayata jāyā me syādatha prajāyeyātha vittam me syādatha karma kurviyetyetāvān vai kāmo necchamshchanāto bhuyo vindet tasmādapyetarhyekāki

1. vide II, 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kāmayate jāyā me syādatha prajāyeyātha vittam me syādatha karma kurvīyeti sa yāvadapyeteshāmekaikam na prapnotyakritsna eva tāvanmanyate tasyo kritsnatā mana evāsyātmā vāg jāyā prānah prajā chakshurmānusham vittam chakshushā hi tad vindate shrotram daivam shrotrena hi tacchrinotyātmaivāsya karmātmanā **hi karma** *karoti sa esha pānkto yajnah pānktah pashuh pānktah purushah pānktamidam sarvam yadidam kincha tadidam sarvamāpnoti ya evam veda* || 17

Translation :- Before the creation there was only one God Who was Vāsudeva-tattva *sa imamevātmanām dvedhā-apātayat'*. He became two Moieties of His Own Self. From Him when Brahmā was created he (Brahmā) desired, 'would that I had a wife, then I would procreate—would that I had wealth, then I would perform devotional rites for Sri Hari (*tato vittam mama syāchcha karma kuryā tato hareh*—Sri Madhva).

This much indeed was the desire (but it was not fulfilled so he felt himself incomplete......

(Now for the beings): Not even if one desired would he get more than that. Therefore even today when one is lonely one wishes: 'would that I had a wife, then I would procreate; would that I had wealth, then I would offer sacrifices. So far as he does not obtain each one of these, he thinks himself incomplete.

But his completeness came thus: his unfulfilled desired mind was conceived as self, speech as wife, breathing as offsprings, the eyes as (worldly) wealth, for with his eyes he finds; his ear is his Divine Wealth for he hears of it through the ear, and his body, indeed as instrument of rites for with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

body he performs rites. So *evam sa mānase yajne tu—ayajat—Keshavam vibhum*: when Brahmā mentally so desired for serving his Master Keshava then from speech got manifested goddess Saraswati as his consort—so and so forth others for *sarvakarmāni chakāra bhagavatparah'* doing devotional service to God only. So the sacrifice is fivefold. Five-fold is the animal, five-fold is a person (*Panchabhautika* body) five-fold is all this that exists. viz. Panchatanmātra, pancha-bhut, pancha-karma-indriyas, pancha-Jnān-indriyas etc. One who knows this attains all this.

Purport :- What does not exist in that Transcendental World that cannot remain in anyother world. As there is a proverb : man is in the image of God. So desire did get its first formation in the creation but it is Lord Who desired for His Sports '*Leelā kaivalya*'. Jivas are atomic *chit* so all the qualities of God exist in its atomic form in the jiva too. Sri Bhagavān in His undivided oneness *Sri* and *Sripati* (Lakshmi and Nārāyana or Radha and Krishna)—morphologically They are two Moiety-wholes and ontologically They are One and the Same. So the stereotype image we find in evey species of beings. But jiva is the perverted image therefore his ideas here are just opposite of his essential character. Here on earth jivas construe the mind as self and for the gratification of minds whims he obtains all five-fold objects. But when he realises that desire ends with the desire it is only egotism that he feels himself enjoyer like to enjoy in dream. So when he is enlightened he realises that God alone is the Enjoyer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and then he directs all this five-fold possessions towards the unalloyed service of God-head and in His fulfillment everything is fulfilled. 17

Fifth Brahmana

यत्सप्तान्नानि मेधया तपसाजनयत्पिता । एकमस्य साधारणम्, द्वे देवानभाजयत् ॥ त्रीण्यात्मनेऽकुरुत, पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥ कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा । यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ॥ स देवानपिगच्छति, स ऊर्जमुपजीवति ॥इति श्लोकाः ॥ १ ॥

Yat saptānnāni medhayā tapasā - ajanayat pitā | ekamasya sādhāranam dve devānabhājayat || trinyātmane - akuruta pashubhya ekam prāyacchat tasmin sarvam pratishthitam yaccha prāniti yacchana, kasmāt tāni na kshiyante adyamānāni sarvadā | yo vaitāmakshitim veda so - annamatti pratikena | sa devānapigacchati sa urjamupajivatiti shlokāh || 1

Translation :- That the Universal Father (Pitā Vishnu –the Supreme Lord) out of His Own Prerogative (*yasya gnamayam tapah*) and by His Providence (*medayā svecchayā*) produced seven kinds of food. One of his (foods) was common to all, two He assigned to the gods, three He made for Himself, one He gave to the animals. On this (food) everything rests, whatsoever breathes and what does not. How is it that these do not perish when they are being eaten all the time? He who knows this imperishableness (*Param-Brahman*) he eats food through his mouth. He goes to the gods and enjoys bliss. Thus the verses ; 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'यत्सप्तान्नानि मेधया तपसाजनयत्पिता' इति मेधया हि तपसाजनयत्पिता। 'एकमस्य साधारणम्' इतीदमेवास्य तत्साधारणमन्नं यदिदमद्यते। स य एतदुपास्ते न स पाप्मनो व्यावर्तते, मिश्रं ह्येतत्। 'द्वे देवानभाजयत्' इति हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति; च प्र च जुह्वति; अथो आहुर्दर्शपूर्णमासाविति। तस्मान्नेष्टियाजुकः स्यात्। 'पशुभ्य एकं प्रायच्छत्' इति तत्पयः। पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति; तस्मात् कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति; अथ वत्सं जातमाहुरतृणाद इति। 'तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न' इति पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न। तद्यदिदमाहुः, संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति, न तथा विद्याद्, यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्, सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति। 'कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा' इति पुरुषो वा अक्षितिः, स हीदमन्नं पुनः पुनर्जनयते। 'यो वैतामक्षितिं वेद' इति पुरुषो वा अक्षितिः, स हीदमन्नं धिया धिया जनयते कर्मभिः, यद्धैतन्न कुर्यात्क्षीयेत ह; 'सोऽन्नमत्ति प्रतीकेन' इति मुखं प्रतीकम्, मुखेनेत्येतत्। स 'स देवानपिगच्छति, स ऊर्जमुपजीवति' इति प्रशंसा॥ २॥

Yat saptānnāni medhayā tapasā - ajanayat pitetī medhayā hi tapasā - ajanayat pitā, ekamasya sādhāranamitidamevāsya tat sādhāranamannam yadidamadyate sa ya etadupāsye na sa pāpmano vyāvartate mishram hyetat dve devanabhājayaditi hutam cha prahutam cha tasmāddevebhyo juhvati cha pra cha juhvatyatho āhurdarshaparnamāsāviti, tasmānneshtiyājukah syāt, pashubhya ekam prayacchaditi tat payah, payo hyevagre manusyāshcha pashavashchopajivanti tasmāt kumāram jātam ghritam vaivāgre pratilehayanti stanam vāanudhāpayantyatha vatsam jātamāhunatrināḍ iti, tasmin sarvam pratishthitam yaccha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prāniti yaccha neti payasi hidam sarvam pratishthitam yaccha prāniti yaccha na, tad yadidamāhuh samvatsaram payasā juhvadāpa punarmrityum jayatiti na tathā vidyāt yadahareva juhoti tadahah punarmrityumapajayatyevam vidvān sarvam hi devebhyo annādyam prayacchati, kasmāt tāni sa kshiyante-adyamānāni sarvadeti purusho vā akshitih ha hidamannam punah punarjanayate, yo vaitāmakshitim vedeti purusho vā akshitih as hidamannam dhiyā diyā jnayate karmabhiryaddhai. tanna kuryāt kshiyeta ha so-annamatti pratikeneti mukham pratikam mukhenetyetat, sa devānapigacchati sa urjamupajivatiti prasamsā || 2

Translation :- That the Supreme God Who is the Fountain-Source of every being Produced seven kinds of food (prospects or well-beings) through His Providence and prerogative—truly the Lord by His Providence and Prerogative did produce them.

'One of His foods common to all' means, The food which is common to all that is eaten here. He who eats this food (*preya*) is never free from evil, for this is polluted food (as Gita says: *yajnashishtāninah santo muchyante sarvekilvashaih*1 *te tvadham bhujjati pāpā ya pachanyātmakāranāt* 1) one who takes remnant of yajna is making oneself free from all sins whereas one who cooks for himself eats sins. 'Two he assigned to the gods' means they are fire sacrifice and offering made otherwise to the gods. Offering general oblation and special type of offering such as Agnihotra, parnamāshi etc. Therefore people perform both these. Some, however say, those two are the new and full moon sacrifices. Therefore one should not offer sacrifice merely for material gains. One He gave to the animals—that is milk, for men and animals first live on milk alone. Therefore they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

make a new born babe first lick clarified butter or suckle mother's breast. And they speak of a new born calf one that does not eat grass.

On it rest every thing—what breaths and what does not—means that on milk indeed, rests all this that lives and that does not (that does not denotes to trees and for them water is considered as milk). It is said that by making offerings of milk in the fire for a year one conquers further death (here means *apamrityu:* premature death) know that is not so, since on the very day that he makes the offering he who knows escapes prèmature death, for he offers all his food to the gods.

Kasmat: *tasmat:* Therefore they are not declined though they are being eaten all the time since the Lord (Purusha) is Imperishable—it is He who supplies this food regularly to the respective jivas as per their karma (*pranikarmanusarena*) He who knows this Imperishable Lord means that the Imperishable Lord produces this food through His own Prerogative (*sankalpamātrena*) for the respective jivas as per their karma. Should He not do this, all the food would be exhausted. He (jiva) eats food with his *pratika*. The *pratika* is the mouth. So he eats food with his mouth. He goes to the gods, he lives on bliss this is praise namely finally goes to *Niratishayabhogyam paramātmani:* the final food (or cherishing object) for the soul.

Purport :- In the first *Mantra* as well as in the second *Mantra* 'father produced seven foods; unfortunately the Māyāvadin has lost the bus he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

does not know who is this Father? So foolishly he remarks—"but every being in a particular cycle who performs meditation and rites according to the scriptures is here spoken of as the father of all in the next cycle." How absurd. Can any being produce food for all? Particularly when it is spoken, He is imperishable and eternally He Produces food, as a result it is not exhausted. Who is the Sustainer *Vishvambhara* of the whole universe? So it is only the Supreme God Vishnu, Who is the Fountain-Source (Father) of all, produces food for the needs of the beings.

Again how filthy that for producing this food for all He produced by knowledge and austerity or some says through meditation and rites. But it is not as such. But He produces food for all by His Own Prerogative and Providence.

In the Vedic lessons the meaning of the *Mantras*, being hidden, is generally difficult to understand, therefore the second mantra gives the explanation of the first one.

One of His foods common to all—he who eats this food is never free from evil. This is known as *preya* or ephemeral pleasure which is common to all creatures. Sense pleasure is always impure and transitory and that never makes oneself free from the evil of birth and death. But when the senses are engaged in the service of God they bring *shreya* eternal good—vide Gita as stated in the original translation and also Tai. Up.[1] 'Two He assigned for the gods'. That are *sahā* and *sadhā* or the general

1. vide III. 10.6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

offerings of oblations into the fire for the gods and also special type of offerings such as observing Agnihotra and Chāndrāyana etc. or the new and full moon sacrificies. But by the by it is also spoken that it is not obligatory for human being to offer such sacrifices to gods for, one should not be engrossed with such sacrifices for material gains.

After telling this mantra says: 'one food He gave to the animals leaving aside to refer above the three foods that He kept for Himself (as in the 1st mantra) which is taken up in the next mantra only. Now this one food is the milk. But not only for the animals but men and animals to this day first live on milk. The trees are also included here because they are sustained with the water for, on it rests everything what lives and what does not? Not only that, it is stated that by offerings of milk in the sacrificial fire as oblations to gods for a year (that is in Agnihotra sacrifice) one conquers premature death. By offering oblations for a year in this way one is born after death among the gods. And generally it is said the gods are *amara* that is live longer than human beings. So Shruti asserts that one should not think like that one becomes immortal by observing this Agnihotra Sacrifice.

Then immediately Shruti says the food is produced by imperishable God. So food is eaten through the mouth and when that food is assimilated all the system of the body is sustained accordingly, one who feeds his soul through the mouth (here speech) with that one substantial common food, the *shreyah* as it is stated: *Niratishaya bhogyam*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Paramātmani: his subtle and gross bodies are accordingly spiritualised and therefore he preeminently eats nectarine Bliss. He attains the gods viz. he possesses all the good dispositions of gods, nay, all the gods stand to carry on his orders with bowed head.

Sri Madhvāchārya quotes from Nārayaniya *samvatsaram gopayasā yena homo hare kritah, bhagavattatvavidushā tasya muktirna samusanyah.* The enlightened one who performs offerings with cows' milk to Sri Hari for one full year naturally realises the Divine Truth and there remains absolutely no doubt for him to attain the *summum bonum* of life.[1] 2

'त्रीण्यात्मनेऽकुरुत' इति मनो वाचं प्राणम्, तान्यात्मनेऽकुरुत; 'अन्यत्रमना अभूवम्, नादर्शम्,' 'अन्यत्रमना अभूवम् नाश्रौषम्,' इति, मनसा ह्येव पश्यति मनसा शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृति धृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव; तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति; यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता, एषा हि न; प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा, वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

Trinyātmane-akuruteti mano vāchan prānam tānyātmane-

1. *Akhiti: tasmāt-akshitināmā asau Bhagan purushottamah* ‖ *kasmat: tasmāt: kasmāt sukharupā diti* cha madhvam tat katham tasm diti bhāshyapāthu: tasmāditj shrutipatho asti chet-anvayah samajjasah. yat purvo asmāt sarvasm t, tasm t purusha itivat-itivat yadityasya tasmat iti pratisamvandhi । evam cha tasyādi tyasya nityasarvajnaptrijanyamānatvādityapakshitartha saulabhyamapi. See Rangaramanuja bhasya p. 87.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

akuratānyatramanā abhuvam nādarshamanyatramanānā abhuvam nāshraushamiti manasā hyeva pashyati manasā shrinoti, kāmah samkalpo vichikitsā shraddhāashraddhā dhritiradhritirhrirdhir-bhirityetat sarvam mana eva tasmādapi prishthata upasprishto manasā vijānāti yah kashcha shabdo vāgeva sā, eshā hyan-tamāyattaishā hi na prānoapāno vyāna udānah samāno - ana ityetat sarvam prāna evaitan - mayo vā **ayamātmā vānmayo mano - mayah prānamayah ||** 3

Translation :- There He made for Himself mind, speech and breath—these three He made for Himself. People say, 'I was absent minded, I did not see, I was absent-minded, I did not hear. It is with the mind, truly, that one sees. It is with the mind, that one hears. Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intelligence, and fear all these are but the mind. Therefore even if one is touched on his back, he discerns it with the mind. Whatever sound there is, it is just speech. Verily, it serves to determine a thing, but it cannot itself be revealed. The in-breath, the out-breath, the diffused-breath, the up-breath, the middle-breath all these are just breath only.

Verily, this, a jiva in *māyic* quagmire, miscons-trues his self as consisting of speech, mind and breath.

Purport :- *Mano, vāk, prāna* these are the three prospects Lord reserved for Himself. '*Bhakti-kāmah syāt-samkalpam tatkriti prati*' when a human being imbibes Bhakti Lord Himself holds sway over those *mano, vāk, prāna*. One who does unalloyed devotional service to the Supreme God through his *kāya, mana,* and *vākya* he enjoys nectarine Bliss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Srimad Bhāgavatam says.[1] "One who lives a life of pure devotion in body, mind and words can easily sway over the Almighty God although He is inaccessible to all in the three worlds." So it is not external function of the senses but the same senses which are absent-minded towards the worldly prospect become mindful or conscious to his spiritual good thus help attain the summum bonum of life. 3

त्रयो लोका एत एव ; वागेवायं लोकः, मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥ ४ ॥

Trayo loka eta eva vāgevāyam loko mano-antarikshlokah prānoasau lokah || 4

Translation :- These are the three worlds. This earth is the speech. The sky is the mind and celestial world is the breath. 4

त्रयो वेदा एत एव ; वागेवर्ग्वेदः मनो यजुर्वेदः, प्राणः सामवेदः ॥ ५ ॥

Trayo vedā eta eva vāgevargvedo mano yajurvedah prānah sāmavedah || 5

Translation :- These are the three Vedas. The Rig-Veda is the speech, the Yajur-Veda is mind. The Sāma-Veda is breath. 5

देवाः पितरो मनुष्या एत एव ; वागेव देवाः, मनः पितरः, प्राणो मनुष्या ॥ ६ ॥

Devāh pitaro manushyā eta eva vāgeva devā manah pitarah prāno manushyāh || 6

1. Bh. X. 14.3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- These are the gods, manes, and men. The gods are the speech. The manes are mind. Men are breath. 6

पिता माता प्रजैत एव; मन एव पिता, वाङ् माता, प्राणः प्रजा ॥ ७ ॥

Pitā mātā prajaita eva mana eva pitā vānmātā prānah prajā || 7

Translation :- These are father, mother and progeny. The father is mind, mother is speech and the progeny is breath. 7

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव; यत्किंच विज्ञातं वाचस्तद्रूपम्, वाग्घि विज्ञाता; वागेनं तद्भूत्वावति ॥ ८ ॥

Vijnātam vijijnāsyamavijnātameta eva yat kincha vijnātam vāchastadrupam vagghi vijnātā vāgenam tadbhutvā - avati | 8

Translation :- These are what is known, what is to be known and what is unknown. Whatever is known is a form of speech, for speech is the knower of speech. For speech having become this (which is known) protects him (the knower).

Purport :- When speech is known, knower, and protector of the knower then it is atmopakaraka the food for the soul. 8

यत्किंच विजिज्ञास्यं मनसस्तद्रूपम्, मनो हि विजिज्ञास्यम्; मन एनं तद्भूत्वावति ॥ ९ ॥

Yat kincha vijijnāsyam manasastadrupam mano hi vijijnāsyam mano enam tad bhutvā-avati | 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Whatever to be known is a form of mind, for mind is to be known. For mind having become this protects him. 9

यत्किंचाविज्ञातं प्राणस्य तद्रूपम्, प्राणो ह्यविज्ञातः; प्राण एनं तद्भूत्वावति ॥ १० ॥

Yat kinchāvijnātam prānasya tadrupam prāno hyavijnātah prāna enamtad bhutvāavati || 10

Translation :- Whatever is unknown is a form of breath, for breath is unknown. Breath having become this protects him.

Purport :- In Ch. Up.[1] Prāna is undefined. When it is regulated with spiritually cognised soul it becomes ātmopakāraka : the food for the soul. In all the above statements viz. having become this protects him (Mantras 8, 9, 10). Thereby the Sruti affirms that the speech, mind and breath (which are the food preserved by the God for Himself) when spiritualised they feed the soul. 10

तस्यै वाचः पृथिवी शरीरम्, ज्योतीरूपमयमग्निः; तद्यावत्येव वाक्, तावती पृथिवी, तावानयमग्निः ॥ ११ ॥

Tasyai vāchah prithivi sariram jyotirupamayamagnistad yāvatyeva vāk tāvati prithivi tāvānayamagnih || 11

Translation :- Of this speech the earth is the body and its presiding deity (adhishthātridevatā) is this terrestrial fire. As far as speech extends, so far extends the earth and so far does this fire. 11

1. vide II. xxii. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अथैतस्य मनसो द्यौः शरीरम्, ज्योतीरूपमसावादित्यः; तद्यावदेव मनः, तावती द्यौः, तावानसावादित्यः, तौ मिथुनं समैताम्, ततः प्राणोऽजायत; स इन्द्रः, स एषोऽसपत्नः, द्वितीयो वै सपत्नः; नास्य सपत्नो भवति य एवं वेद ॥ १२ ॥

Athaitasya manaso dauh shariram jyotirupamasāvādityastad yāvadeva manastāvati dansta̅vānasāvadityastau mithunam samaitām tatah prāno-ajāyata sa indrah sa esho-asapatno dvitiyo vai sapatno nāsya sapatno bhavati ya evam veda || 12

Translation :- Heaven is the body of the mind and its presiding deity is the yonder sun. As far as the mind extends so far extends the heaven and also the yonder sun. The two were united and from that the vital breath did emanate. It is *Indra* viz. 'parama-ishvaryashāli, possessing mighty force. It is without a rival, verily no other sense-power can rival it. Only a second independent force is alone a rival (but all the indriyas are dependent upon it). He who knows this as such has no rival.

Purport :- As we have studied that fire is the Presiding Deity of the speech so also the Sun presides over the mind. When by the providence of God Sun and fire are in agreeable turn then vital breath does function in a being. This vital breath is so powerful as he superintendents all other faculties of the body. Therefore all other senses are subjugated to it as none of the senses will have their locus standi without the support of vital breath, therefore vital breath is as it were their master. But finally we will know that Lord Himself in His Chaturvyuha Forms presides over the speech, mind and prāna.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

N.B.: here *Indra;* is commented by Shankara as Parameshvarah and Dr. S.R. and others explain the word as the Supreme Lord. Whereas the Vaishnava Acharyas say: *sah prānah indrah paramaishvaryashāi-ityathah:* that vital breath is possessing mighty force. 12

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः; तद्या-
वानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः, त एते सर्व एव समः,
सर्वेऽनन्ताः; स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति;
अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

Athaitasya prānasyāpah shariram jyotirupamasau chandrastad yāvāneva prānastāvatya āpastāvānasau chandrasta ete sarva eva samāh sarve - anantāh sa yo haitānantavata upāste - antavantam sa lokam jayatyatha yo haitānanantānupāsteanantam sa lokam jayati || 13

Translation :- Likewise of this vital breath, water is the body. Its presiding deity is yonder moon. As far as vital breath extends, so far extends water and also the moon. These are all alike and ever-lasting. Verily, he who worships them as ever-lasting wins a long-lasting world. Likewise he who worships them as ever-lasting wins a long lasting world.

Purport :- *Ananta Chirakālathāyi* ever-lasting but it does not mean an Immortal World. Here ever-lasting means like *akshaya-svarga* but svarga also goes into dissolution. So lasting for a long period only. They last as long as the universe does not go to dissolution. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स एष संवत्सरः प्रजापतिः षोडशकलः, तस्य रात्रय एव पञ्चदश कलाः, ध्रुवैवास्य षोडशी कला; स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते; सोऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते; तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यात्, अपि कृकलासस्य, एतस्या एव देवताया अपचित्यै ॥ १४ ॥

Sa esha samvatasarah prajāpatih shodashakalastasya rātraya eva panchadasha kalā, dhruvaivāsya shodashi kalā sa ratribhirevā cha puryatepa cha kshiyate so-amāvāsyām ratrimetayā shodashyā kalayā sarvamidam prānabhridanupravishya tatah prātarjāyate tasmādetām rātrim prānabhritah prānam na vicchindyādapi krikalāsasyaitasyā eva devatāyā apachityai ‖ 14

Translation:- That Prajāpati (chandra moon) has sixteen digits and is represented by the year. Its nights, truly are fifteen digits, and its sixteenth digit is fixed or steadfast. It is increased and diminished by its nights alone. Through this sixteenth digit it permeates all these living beings on the new-moon night and rises the next morning. Therefore on that night (new-moon night) one should not kill or make injury to any living being, not even a lizard, in adoration of that deity.

Purport :- During the bright-fortnight the moon is gradually increased of its digits, till it attains the fullness of its orb on the full-moon night and is also diminished of its digits during the dark-fortnight till only the fixed or steadfast digit is left on the new-moon night. On that new-moon night, as it is said, the moon permeates all living beings therefore particularly nobody should kill any creature. Even ritualistic sacrifices are prohibited. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो वै स संवत्सरः प्रजापतिः षोडशकलः, अयमेव स योऽयमेवंवित्पुरुषः, तस्य वित्तमेव पञ्चदश कलाः आत्मैवास्य षोडशी कला स वित्तेनैवा च पूर्यतेऽप च क्षीयते; तदेतन्नभ्यं यदयमात्मा, प्रधिर्वित्तम्; तस्माद्यद्यपि सर्वज्यानिं जीयत, आत्मना चेज्जीवति, प्रधिनागादित्येवाहुः ॥ १५ ॥

Yo vai sa samvatsarah prajāpatih shodashakalo-ayameva sa yo-ayamevamvit purushastasya vittam eva panchadusha kalā ātmaivāsyashodashi kalā sa vittenaivā cha puryate apa cha kshiyate tadetannabhyam yadayamātmā pradhirvittam tasmāt yadyapi sarvajyānim jiyata ātmanā chejjivati pradhinā - agādity evāhuh || 15

Translation :- That Prajāpati (moon) who has sixteen digits and is represented by the year is indeed this man who possessed the wisdom of the above. Wealth constitutes his fifteen digits and the body his sixteenth digit. He is increased and diminished in wealth alone.

That body stands for a nave, whereas wealth is the felloe. Therefore even if one looses everything, provided he himself lives, people say he has only lost his felly.

Purport :- In the previous mantra it is stated, 'how the chāndrāyana vrata is to be observed. On the new-moon night nothing to be taken and during the bright fortnight one should increase his or her food like the digits of the moon and during the dark-fortnight accordingly he or she should diminish the food to that extent. When for a complete year one does this without any elapse then he or she gains the wealths of Chandraloka. Although during the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

period of such severe austerity one tortures oneself exhausting all the strength of the body it is not a loss provided he or she lives. This *Vrata* is so difficult that at times one meets with death before one completes a-year-long period. When Vrata is completed one regains health and shines like a full-moon. 15

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको देवलोक इति ; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा ; कर्मणा पितृलोकः ; विद्यया देवलोकः ; देवलोकोवै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

atha trayo vāva lokā manushyalokah pitriloko devaloka iti so - ayam manushyalokah putrenaiva jayyo nānyena karmanā karmanā pitriloko vidyayā devaloko devaloko vai lokānām shreshthastasmād vidyām prashamsanti || 16

Translation :- Now, there are indeed three worlds, the world of men, the world of the manes and the world of the gods. This world of men is to be obtained by a son alone, not by any other rite; the world of the manes through sacrificial rites; the world of gods by knowledge (*kāmyavidyāvisheshena*). The world of the gods is verily the best of the worlds. Therefore they praise knowledge.

Purport :- As, when it is stated here *devaloko vai lokānām shrestha* that mainly denotes to Bhagavat-loka the Transcendental Abode of the Supreme God. And *tasmāt vidyām prashamsanti* here *vidyām* is *Brahmavidyā* : knowledge of the Supreme Divinity or Intuitive Wisdom. 16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अथातः संप्रत्तिः—यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह, त्वं ब्रह्म, त्वं यज्ञः, त्वं लोक इति; स पुत्रः प्रत्याह, अहं ब्रह्म, अहं यज्ञः, अहं लोक इति; यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता; ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता; एतावद्वा इदं सर्वम्; एतन्मा सर्वं सन्नयमितोऽभुनजदिति, तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः, तस्मादेनमनुशासति; स यदैवंविदस्माल्लोकात्प्रैति अथैभिरेव प्राणैः सह पुत्रमाविशति । स यद्यनेन किंचिदक्ष्णयाऽकृतं भवति; तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति, तस्मात्पुत्रो नाम; स पुत्रेणैवास्मिंल्लोके प्रतितिष्ठति, अथैनमेते दैवाः प्राणा अमृता आविशन्ति ॥ १७ ॥

Athātah samprattiryadā praishyanmanyateatha putramāha tvam brahma tvam yajnastvam loka iti sa putrah pratyāhāham brahmāham yajno-aham loka iti yadvai kinchānuktam tasya sarvasya brahmetyekatā | ye vai ke cha yajnāsteshām sarveshām yajna ityekatā ye vai kē cha lokāsteshām sarveshām loka ity-ekataitāvadvā idam sarvametanmā sarvam sannayamito abhunaja-diti tasmāt putramanushihtam lokyam āhustasmādenamanushāsati sa yadaivamvidasmāllokāt praityathaibhireva prānaih saha putramāvishati, sa yadyanena kinchidakshnayā - akritam bhavati tasmādenam sarvasmāt putro munchati tasmāt putro nāma sa putrenaivān - smilloke pratitishthatyathainamete daivāh prānā amritā āvishanti || **17**

Translation :- Now, next the benediction: when a man knows that he is about to depart from the world, he calls his son and instructs: 'I have imparted Brahma-vidyā unto you, I have taught you all about sacrifice and also all about the knowledge, how to lead a way of life on earth.' The son replies, 'Yes revered father, I reciprocated the divine wisdom, I have learnt from you all about sacrifice

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and as per your instruction I lead a way of life as a true son to a father by discharging the ought-to-be-done duties.

Verily, whatever has been learnt from the Vedas, the sum of all this is expressed by the word Brahman viz. Brahma-vidyā. Verily, whatever sacrificies have been performed, the method of performances of all of them is expressed by the word sacrifice; and whatever means he had practised in life to lead a way of life are comprehended under the word world. So all this (the duties of a householder) is indeed this much. Being thus the all, let him (the son) protect me from undone duties of my life on earth' the father considers. Therefore they call a worthy son world-procuring for his father, as the son through the discharge of appointed filial duties helps the departed father to attain a better world hence a father imparts all these lessons unto his son.

When one learns that he would be departing from this world he holds his thoughts upon his son with a solace that if anything was left undone by him through any slip or omission then the son would exonerate him from all that. Therefore he is called a *putra* (because a son delivers his departed father from the hell called *Put*, therefore he is called *putra* (son).[1] By his son a father stands firm in this world. Then when son discharges his duties father attains a better world with all the good dispositions.

Purport :- Shruti herself gives the meaning of the three utterances of the father that Brahman here

---

1. Manava-dharma shāstra IX. 138

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

denotes: 'whatever has been learnt from the Vedas, the sum of all this is expressed by the word Brahman. But yet the monist makes a literal translation as you are Brahman. There is already an instruction that Shruti is not to be interpretted literally. Therefore the inner meaning must be taken into account.

So father's instruction is: Let all the knowledge of God which I imparted unto you be flourishing in you and let the study of the Vedas are carried by you as I used to do. Similarly let all the sacrificies that I used to perform be henceforth performed by you. And a pious life as I led on earth be followed by you. But entrusting all these duties upon you let me feel peaceful in my life.

So, father knows that a worthy son will protect him from his undone duties so, before departing from this world father feels solace. The last portions of the mantra also should not be literally understood as he gets divine and immortal world instead of a better yonder world of virtue. 17

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति; सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥ १८ ॥

prithivyai chainamagneshcha daivi vāgāvishati sā vai daivi vāg yayā yad yadeva vadati tattad bhavati || 18

Translation :- From the earth and from the fire a mystic power enters into his speech. Verily, that is the mystic power of the speech whereby whatever one says is fulfilled.

Purport :- His speech becomes infallible and irresistible. 18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिवश्चैनमादित्याच्च दैवं मन आविशति; तद्वै दैवं मनो येनानन्द्येव भवति, अथो न शोचति ॥ १९ ॥

Divashchainamādityāccha daivam mana āvishati tadvat daivam mano yenānandyeva bhavatyatho na shochati || 19

Translation :- Some mystic power from heaven and sun permeates in his mind. Verily, that is the mystic mind through which he becomes happy and sorrows not.

Purport :- Due to results of austerities done in life, one gains some mystic power and feels the heavenly happiness. 19

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राणः आविशति; स वै दैवः प्राणो य संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति स एवंवित्सर्वेषां भूतानामात्मा भवति; यथैषा देवतैवं सः; यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंविदं सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान्पाप गच्छति ॥ २० ॥

Adbhya-shchainam chandramasashcha daivah prānah āvishati sa vai daivah prāno ya sancharam-shchāsancharam shcha na vyathate atho na rishyati sa evam vit sarveshām bhutānām-ātmā bhavati yathaishā devataivam sa yathaitām devatām sarvāni bhutānyavantyevam haivamvidam sarvāni bhutānyavanti, yadu kimchemāh prajāh shochantyamaivāsām tad bhavati punyame-vāmum gacchati na ha vai devān pāpam gacchati || 20

Translation :- Amystic power from water and the moon permeates through his vital breath. Verily, that is the mystic power of the vital breath, which whether moves or does not move feels no perturbation or exhaustion (for his mystic mind has already

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

become happy and free from sorrow). He who knows this becomes knower of others mind or *sarvabhutāntarvarti-jnānatat-preranasāmartham :* he can read out the mind of others and make them follow his suit. As the respective deities of the senses are adorable so also is he. All beings adore the sense-presiding deity so also to him who knows this, all beings offier their adoration. Whatever sufferings creatures endure, these remain with them. Only the good go to him (for *amoghasamkalpa mananvaikakaranam*) and no evil merit ever goes to gods.

Purport :- The departed father who enjoys celestial happiness becomes the recipient of the merit of the virtuous acts of his son but never at any rate the demerits of the misdeeds of his son as no demerit ever goes to the gods. 20

अथातो व्रतमीमांसा ; प्रजापतिर्ह कर्माणि ससृजे, तानि सृष्टान्यन्योन्येनास्पर्धन्त—वदिष्याम्येवाहमिति वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः; श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म ; तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुद्ध ; तस्माच्छ्राम्यत्येव वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम् ; अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः ; तानि ज्ञातुं दध्रिरे। अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव सर्वे रूपमसामेति ; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत एतेनाख्यायन्ते प्राणा इति ; तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद ; य उ हैवंविदा स्पर्धतेऽनुशुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

athāto bratamimāmsā prajāpatirha karmāni sasrije tāni

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

srishtānyanyonyenāspardhanta vadishyāmyevā - amiti vāg dadhre drakshyāmyahamiti chakshuh shrosyamya-hamiti shrotramevam-anyāni karmāni yathākarma tāni mrityuh shramo bhutvopayeme tānyāpnot tānyāptvā mrityuravāruddha tasmāt shrāmyatyeva vāk shrāmyati chakshuh shrāmyati shrotramathemameva nāpnod yo ayam madhyamah prānastāni jnātum dadhrire, ayam vai nah shreshtho yah sancharam - shchasanchramshcha na vyathate - atho na rishyati hantāsyaiva sarve rupamasāmeti ta etasaiva sarve rupamabhavam - stasmādeta etenākhyāyante prāna iti tena ha vāva tat kulamāchakshate yasmin kule bhavati ya evam veda ya u haivam vidā spardhate - anushushyatyanushushya haivāntato mriyato ityadhyātmam || 21

Translation:– Now, therefore a suggestion of the vows. Prajāpati (Brahmā by the instructions of the Lord) gave impuls to the senses. They having been so empowered started quarrelling with one another. The speech resolved, 'I will go on speaking'; the eye, 'I will go on seeing'; the ear, 'I will go on hearing'. And so did the other senses, each according to their functions. Death took hold of them in the form of fatigue it sat on their neck and having taken possession of them it held them back from their work. Therefore speech invariably becomes tired and so do the eye and the ear. But death did not take possession of the middle-breath (*madhyam prāna—devamadhe vartamānah prānah*). They (other senses) sought to know it and said, 'this is, verily the best of us, since whether it moves or not it is not perturbed, nor is it injured. Come, let us all become subjugated to it (*tad-adhina kritayo-abhavat : rupamabhavan*). Of it indeed they became a subjugated part. Therefore they are called after it. In whatever family there is a man who has gained this knowledge, they call that family after him

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whoever strives with one who knows this shrivels away; and after shrivelling finally dies. So much with reference to the body.

Purport :- Though the senses may think to be ever in rampage but fatigue brings a stoppage of their functioning particularly when the middle-breath does not supply the energy to them. So naturally they become subjugated to it.

Now why it is said *madhyaprāna* : middle-breath? That is *deva-madhavartamāna prānah* the vital breath although supplies energy to them but it too does its acts by the providence of God, so it is not merely the vital breath but some thing divine power which is the fundamental source.

They identified themselves with the middle vital breath and that means they became subjugated to it. 21

अथाधिदैवतम्–ज्वलिष्याम्येवाहमित्यग्निर्दध्रे, तप्स्याम्यहमित्यादित्यः, भास्याम्यहमिति चन्द्रमाः, एवमन्या देवता यथादैवतम्; स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां देवतानां वायुः; म्लोचन्ति ह्यन्या देवताः, न वायुः; सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

Athādhidaivatam jvalishyāmyevāhamityagnirdadhre tapsyāmy-ahamityādityo bhāsyāmyahamiti chandramā evamanyā devatā yathādaivatam sa yathaishām prānānām madhyamah prāna evametāsām devatānām vāyurmlochanti hyanyā devatā na vayuh saishā-anastamitā devatā yadvāyuh || 22

Translation :- Now with reference to the gods : Fire resolved, 'I will go on blazing; the Sun, 'I will

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

go on giving forth heat', the moon: 'I will go on ever shining.' And so said the other gods according to their functions. As the middle-breath viz. God's providence is the acme of the vital breath so wind-god among these gods, for other gods have their decline but not the wind-god. Wind is that god that never sets.

Purport:- Wind remains all the while: *ahorātra*. Sun sets at the approach of the night, moon does not shine at day time and also during new-moon night. Agni cannot burn without the help of the Vāyu. If Vāyu goes everything goes out. Sri Madhvāchārya quotes from Nārāyana Shruti that Vāyu-god having gained wisdom ever engages himself as a servitor to God therefore on that account he is immortal. 22

अथैष श्लोको भवति—'यतश्चोदेति सूर्यः, अस्तं यत्र च गच्छति' इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति; 'तं देवाश्चक्रिरे धर्मम्, स एवाद्य, स उश्वः' इति। यद्वा एतेऽमुर्ह्य ध्रियन्त तदेवाप्यद्य कुर्वन्ति। तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चैवापान्याच्च, नेन्मा पाप्मा मृत्युराप्नुवदिति; यद्यु चरेत्समापिपयिषेत्, तेन एतस्यै देवतायै सायुज्यं सलोकतां जयति॥ २३॥

Athaisha shloko bhavati yatashchodeti suryo - astam yatra cha gacchatiti prānādvā esha udeti prāne - astameti tam devā-shchacrire dharmam sa evādya sa u shva iti yadvā ete-amurhya-dhriyanta tadevāpyadya kurvanti, tasmādekameva bratam charet prānyācchaivāpānyāccha nenmā pāpmā mrityurāpnuvaditi yadyu charet samāpipayishet tena etasyai devatāyai sāyujyam salokatām ayati || 23

Translation :- There is this verse on this: 'The gods observed: 'From whom the sun rises and in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

whom it sets; in truth from Vāyu (*atra prānashabdārtho : vāyuh*) it rises and in Vāyu it sets. That is by the enforcement of Vāyu all other gods carry out their duties. It is followed today and it will be followed tomorrow. Him the gods made the law and what they observed then, they observe to this day. Therefore a man should observe a single vow of worshipping *Mukha-prāna* with *prānāyam* controlling in-breath and out-breath so that no evil thought pave into. And if he observes it, he must do it perfectly. Through it if perfectly done one attains all the qualities of the Wind-god and also attains that celestial position.

Purport :- Rangarāmānuja says : 'Here prāna denotes wind-god. Whereas Mādhvāchārya says : '*Ātmāh prānah* : prāna denotes soul.

Sāyujyam salokatam : Nityajnātmakatvatah : soul regains intuitive wisdom and therefore as Vāyu-god is ever engaged in Lord's service this cognitioned soul also gets that position. 23

Sixth Brahamana

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदेषामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषां साम, एतद्धि सर्वैर्नामभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ।। १ ।।

Trayam vā idam nāma rupam karma teshām nāmnām vāgityetadeshāmuktham ato hi sarvāni nāmānyuttisthanti, etadeshām samaitaddhi sarvairnāmabhih samametadeshām brahmaitaddhi sarvāni nāmāni vibharti || 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- This universe indeed consists of three things: name, form and action. Of these as regards names, that which is called speech is the source, for, from it arise all names. It is their saman, common feature, for, it is the same as all names. It is their foundation, for, it sustains all names. 1

अथ रूपाणां चक्षुरित्येतदेषामुक्थम्; अतो हि सर्वाणि रूपाण्युत्तिष्ठन्त; एतदेषां साम, एतद्धि सर्वै रूपः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि रूपाणि बिभर्ति ॥ २ ॥

Atha rupānām chakshurityetadeshāmukthamato hi sarvāni rupānyu - thishthantyetadeshām sāmaitaddhi sarvaih rupāih samametadeshām brahmaitaddhi sarvani rupāni bibharti ‖ 2

Translation :- Now, for, forms eye is the source, for, from it all shapes arise. It is their common feature, for, it is same to all shapes. It is their support, as it sustains all shapes. 2

अथ कर्मणामात्मेत्येतदेषामुक्थम्, अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति; एतदेषां साम, एतद्धि सर्वैः कर्मभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि कर्माणि बिभर्ति; तदेतत्त्रयं सदेकमयमात्मा, आत्मो एकः सन्नेतत्त्रयम्; तदेतदमृतं सत्येन छन्नम्; प्राणो वा अमृतम्, नामरूपे सत्यम्, ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥

Atha karmanāmātmetye - tadeshāmuk - thamato hi sarvān karmānuthishthantyetadeshām sāmaitaidhi sarvaih karmabhih samametadeshām brahmaitaddhi sarvāni karmāni bibharti tadetat trayam sadekamayamātmātmo ekah sannetat trayam tadetadamritam satyena cchannam prāno vā amritam nāmarupe sattyam tābhyāmayam prānashchannah ‖ 3

Translation :- Now of virtuous acts: the body is the source, for, from it all activities spring up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is their common feature, as, it is the same to all actions. It is their foundation, since it sustains all activities. An ignorant person thinks that these three, together, are one—the body, the vital breath and the soul-in-bondage. But a man of wisdom knows that all these three are not one and the same (*pāmarānamekamiva bhavati vivekinām trayametat*). As further, shruti says: *tat-etat-amritam satyena cchannam:* This (prāna—soul) is the immortal being eternally existent (*satya*) but in this stage of bondage its eternal character is covered. *Prāno vā amritam*: The *apahata-pāpma* jiva, a realised soul, verily, is the immortal one and his nomenclature and the divine form with spiritual characteristics are real. But to the ignorant ones (man in māyic quagmire) this soul is unknown.

Purport :- A man in-bondage thinks that the corporeal body is the source of everything and to him soul is not at all known. Whereas a man of wisdom knows there are three things constituting a person—the corporeal body, the vital breath and the soul. The soul in a person alone is immortal but a person in his stage of bondage knows not the real transcendental characteristic of the soul. A realised person, verily becomes immortal and he possesses his eternal spiritual nomenclature and a divine form with spiritual characteristics which are real. So Shruti here refutes the misconception of the monists that jiva looses his separate identity on attaining liberation and becomes one with non-characterised Brahman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Srimad Bhāgavatam says[1]: 'Even sages who are *ātmarāma* viz., who are self-realised, self-centred and remain at the state of complacent equlibrium and who have cut asunder all the knots of the worldly affinities are also infatuated with unalloyed loving devotion to Sri Hari (Sri Krishna)'.

In the Gitā[2]: 'Sri Bhagavān continues that by following the course (stated above) a clever man when he tears the veil known by the name of ego realises Brahman, the mind becomes transparent. Therefore he does not grieve, does not hanker after anything mundane, gets equitable vision towards all beings, sentient and nonsentient and in that state of his self he gains unadulterated devotion to Me'.

Brahmabhutah: Sri Shankara says: 'Having become Brahman even while alive here'. Sri Sridharaswāmi says: 'remains in Brahman viz., consciousness like unto Brahman in his state of self-realisation and God-realisation.' Elsewhere in Bhāgavatam (Prithu-upākhyānam) he says: '*Brahmabhutah : achit vrithi-rahita Bhagavata-anusandhānapara* : i.e., being free from the subject of *māyā* the free-soul devotes himself in the service of the Supreme Lord'. Sri Baladeva Vidyābhusana says, 'to realise the eight characteristics of the pure self'. Viswanātha says: 'Having become completely free from the subjects of the material world the soul gets back into its un-eclipsed transcendental characteristic'. Sri Rāmānuja says: 'free from limitation of the material world, getting back the knowledge of the self that is characteristic of *sesha* in the

1. Bh. I. 7.10 2. vide XVIII. 54

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

serviceable mood of Nārāyana, the Suprme'. Sri Madhvāchārya says: 'living in Brahman viz., living in the world of spiritual consciousness'.

So to become Brahman as Shankara says should be interpreted in the light of the comments of so many Āchāryas (given above) as to become free from those limitations which are imposed upon the soul in consequence of its being imprisoned in *māyic* coils; and then it is a necessary consequence that the freed-soul becomes like unto the Brahman in his state of self-realisation and God - realisation. The soul obtains the *pratyakshajnāna* of God, the direct experience of the Divinity, realises God within himself, nay, sees Him face to face. As the Upanishad says: 'Life remains unfulfilled until there is a Vision of the Supreme. The soul has an eye as the body has by which it knows the sovereign Truth and learns to love the Sovereign Perfection which is God. The sages see constantly that Highest Dwelling Place of God as the eye sees the sky'.

By living such a life, the life of purity, tranquility and peace one gains, *parā-bhakti* or unadulterated and unalloyed devotion to Sri Krishna, the Supreme which is an End-in-itself. The enfranchised souls ever look upon this supreme unalloyed devotion to God Krishna (Mad-Bhakti) as their only end and aim in life here and here - after for eternity. This great bliss of supreme devotion to God Krishna is the highest goal before humanity. This unalloyed devotion is totally free from any motive or any type of gains either of mundane or celestial; and also uninterrupted or uneclipsed with the *karmic* or *jnānic*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tendency. Therefore, here (Gitā) instead of *Kurute* the Lord purposely mentions *Labhate:* gains: i.e. the *Parā-Bhakti* Rāgānugā-bhakti can be gained only when unalloyed devotion of one is consecrated and augmented with the follow up of the sentiment of the Rāgātmikā adharent devotees like Gopis of Vraja with a view to rendering Loving-service to Sri Krishna under the benign benediction of the Vraja - Gopis which is otherwise known as Prema - Bhakti. Having gained this pure devotion to Lord Krishna one reveals in the blissful Abode of Vraja in hearing, chanting and meditating on Name, Form, Attributes and Leelā of the Supreme Lord. So in the conclusion of the 1st Chapter of this Upanishad the Shruti asserts that neither ritualistic performances like Agnihotra, Ashvamedha or Chāndrāyana Vrata, nor mere controlling of in-breath and out-breath one can realise the true character of one's own self. Man in-bondage follows such wrong paths and knows not his true 'self'. It is only a man of wisdom following the path of unalloyed devotion knows, that the soul is immortal and possesses the transcendental characteristics because of his relation with God. 3

Chapter II

First Brahmana

ॐ। दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रु काश्यम्, ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः, सहस्रमेतस्यां वाचि दद्मः, जनको जनक इति वै जना धावन्तीति ॥ १ ॥

Aum Driptabālākirhānuchāno gārgya āsa sa hovachājātashatrum kāshyam brahma te bravāniti sa hovāchājātashatruh

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sahasramet- asyām vāchi dadmo janako janaka iti vai janā dhāvantiti || 1

Translation :- In ancient time there lived Dripta-bālāki in the clan of Gargya. He was proud of his learnings. He said to Ajātashatru of Kāshi, 'I will teach you about Brahman'.

Ajātashatru replied : 'For this auspicious lesson I will give you a thousand cows. People indeed, rush, saying Janaka, Janaka'.

Purport :- Bālāki, the Brāhmin having no realisation of Brahman — with imperfect and with mere academic knowledge about Brahman became egoistic, went to teach a lesson about Brahman to Ajātashatru, who was well - established in the perfect - wisdom of Brahman. So Mahā-brahmavid Ajātashatru could study the childish mind of Bālāki and accordingly he offers a worldly reward of one thousand cows. Ajātashatru also gave him a hint that as Janaka, of the legend was a well - known Brahma - jnāni he (Ajātashatru) is also having some of his qualities.[1] 1

स होवाच गार्ग्यः, य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति ; स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥ २ ॥

Sa hovācha gārgyo ya evāsāvāditye purusha etamevāham brahmopāsa iti sa hovachāajātashatrurmā maitasmin samvadishthah atishthāh sarvesham bhutānām murdhā rājeti vā ahameta-

1. About Bālāki refer K. U. IV.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mupāsa iti sa ya etamevamupāste-atishthāh sarveshām bhutānām murdhā rājā bhavati || 2

Translation :- Gārgya said : 'that one who is in the sun—him, indeed, I meditate upon as Brahman'. Ajātashatru said : 'Please, talk not to me about him. I worship Him Who is All-surpassing, the Paramount-self and Almighty Sovereign King of all beings.

Purport :- Gārgya actually wanted to say that the sun is to be meditated upon as Brahman — as Brahma-jnānis think Brahman is jyoti-svarupa. But Ajātashatru who has got full knowledge about Brahman so he promptly replied, 'don't try any more to teach me about Him'. I know Him as such and accordingly I worship Him—as All - surpassing, Who exists transcending all beings ; He is the Head of all beings viz. He is the Paramount - self and He with all His Divine Splendour exists as the Sovereign King of all beings.

Shruti says : *'ya esho - antarāditye'* : which means that Indwelling Deity Who presides over the sun. But Gārgya has not said so—which one should take a note of. 2

स होवाच गार्ग्यः, य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, बृहन्पाण्डुरवासाः सोमो राजेति वा अहमेतमुपास इति ; स य एतमेवमुपास्तेऽहरहर्‌ सुतः प्रसुतो भवति, नास्यान्नं क्षीयते ॥ ३ ॥

Sa hovācha gārgya ya evāsau chandre purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh brihan pānduravāsāh soma rājeti vā ahametamupāsa iti sa ya

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

etamevamupāste · aharaharha sutah prasuto bhavati nāsyānnam kshiyate || 3

Translation :- Gārgya said: 'that one who is in the moon — him, indeed, I meditate upon as Brahman.' Ajātasatru said: 'please talk not to me about Him. I worship Him as Mahān Purusha, the Glorious Almighty God Who is bedecked with *Panduram* most *kiranarupa*: dazzling garments and Who is the Lord of all sacrifices and Fountain-source of Nectarine Bliss. He who worships Him knowing Him as such, for him Soma (Divine Bliss) is poured out abundantly at all times in all walks of life (viz. even when, he is attending his secular and spiritual duties on earth)—he is ever supplied withs piritual food (as God Himself says in the Gitā: *yoga - kshemam vahāmyaham*)'.

Purport:- Here also, as before, Gārgya refers to the *Pratikarupa* of Brahman as moon but Ajātashatru replies 'I clearly know He is the Mahān Purusha, the Glorious Almighty God Who shines with His dazzling garments and He is the Lord of all-sacrifices and He is the Sovereign King shining like thousand moons. One who knowing Him as such worships Him, obtains abundantly Divine Bliss poured out, that is he feels the Divine Bliss at all times even though he remains on earth discharging his secular and spiritual duties. He is ever - supplied with spiritual food. As it is said in the Gitā,[1] 'To My devotees, who worship Me with whole - hearted devotion without seeking any fruit therefrom, and surrender everything to Me, I in duty-bound bestow

1. vide IX. 22

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on them, and preserve carefully, what they are in need of. I am deeply attached to My devotees and I feel delight in helping them in all possible ways. They want nothing except My favour, which I am bound to supply. They worship Me with steadfast attachment and unswerving faith, unmindful of personal comforts and necessities of life. So they must have their requirements personally attended to by Myself'. They want nothing but My favour. So I grant '*yoga*' and unite them with Me i.e., take them to My Eternal Abode and '*Kshema*' viz. give the security of not getting any fall'.

Sri Chaitanya Mahāprabhu says: 'For those who surrender unto Me and worship Me in constant remembrance I carry on My Own Head to their doors, articles which they need. By My order *dharma*, *artha*, *kāma*, and *moksha* stand with folded palms at their doors but they never even look for them with a covetous eye. My Sudarsan Disc always protects them and even at Mahāpralaya they never fall as victims.'

We, the foolish jivas are always meeting with a great problem of our livelihood. But are we not aware of the fact that for a new born baby, God has already supplied the most nourishing food in the breast of its mother? A day before the birth of a calf not a drop of milk we can get from the mother-cow but soon after the calf is born milk pours out from the udders of the cow. How many beasts can we find that are dying without food? Who is supplying for them? Where from the birds collect their food? So maintaining oneself is not at all a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

problem for a self-surrenderer to the Supreme Lord. Even a cruel hunter when by unreserved grace of Nārada Rishi became a self-surrendered devotee of the Lord, was supplied with everything of his daily needs without any effort of his own.

Even in our age God clearly says that there remains no doubt in His assurance of *'yoga kshemam vahāmyaham'*,. One great devotee Arjunāchārya, one day while commenting on this shloka of the Gitā, as per his serviceful temperament penned through these words (*yoga - kshemam vahāmyaham*) considering that it is the devotee who should serve the Lord. He lived on alms; as usual he went out for alms but that day he didn't get a pie from any door. But here what happened — Sri Krishna and Balarama in disguise of two Coolee Boys with heavy loads of food-grains came to his house and delivered them to his wife. They reported that the Āchārya beat Them for Their unwillingness to carry such heavy loads. His wife, who had motherly love fell pity for those Two Boys and as she was childless and devout in heart, she insisted on Their sitting until she cooked food for God and honouring Mahāprasādam thereafter. Āchārya came back in late hours to the house without having anything. But as soon as he heard from his wife about These Two unexpected Boys he ran to the room but could find none. While he opened his book (Gitā) he saw with all astonishment that the Lord (Sri Krishna) Himself with His Other-self had come to his house with those materials and in His Own Hand underlined *Yogakshemam Vahāmyaham*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स होवाच गार्ग्यः, य एवासौ विद्युति पुरुष एतमेव हं ब्रह्मोपास इति, स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः तेजस्वीति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते तेजस्वी ह भवति, तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

Sa hovācha gārgyo ya evāsau vidyuti purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāstejasviti vā ahametam upāsa iti sa ya etamevamupāste tejasvi ha bhavati tejasvini hāsya prajā bhavati || 4

Translation :- Gārgya said, 'That one who is in the lightning - him, indeed, I meditate upon as Brahman'. Ajātasatru said 'please talk not to me about Him. I worship Him, indeed as the Most Brilliantly Shining Personality. He who worships Him as such becomes divinely shining and his descendents too possess divine qualities'. 4

स होवाच गार्ग्यः य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, पूर्णमप्रवर्तीति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिः, नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

Sa hovācha gārgyo ya evāvamākāshe purusha etamevāham brahmopāsa iti sa hovāchajātashatrurmā maitasmin sampvadishthāh purnamapravartiti va ahametamupāsa iti sa ya etamevamuaste puryate prajayā pashubhirnāsyāsmāllokat prajodvartate || 5

Translation :- Gargya said, 'that one who is in the ether, him, indeed, I meditate upon as Brahman'. Ajātashatru said 'Please talk not to me about Him. I worship Him indeed as the perfect and unchanging Personality. Whereas he who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

meditates upon him as ether is filled with offspring and goes not forth from this earth'.

Purport :- As from the material gain we should understand the Shruti herself changes the mode and through the mouth of Ajātasatru says one who meditated upon the Pratikarupa or Attribute like ether etc. his gain will be as such but not of one who worships the God Himself. 5

स होवाच गार्ग्यः, य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति; स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥ ६ ॥

Sa hovācha gārgya ya evāyam vāvau purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthah indro vaikuntho aparājitā seneti vā ahametamupāsa iti sa ya etamevamupāste jishnurhāparājishnurbhavatyanyatastyajāyi || 6

Translation :- Gārgya said : 'that one who is in the wind—him, indeed I meditate upon as Brahman'. Ajātasatru said : 'please talk not to me about Him. I verily, worship Him as Indra (*Parama-aishwarya-shāli*) Almighty God, Who is in Vaikuntha not accessible through empiricism, and Who is an Invincible Protector. Even one who worships His *Pratika-rupa* becomes indeed triumphant, unconquerable and a conqueror of his enemies'.

Purport :- As before. 6

स होवाच गार्ग्यः, य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, विषसहिरिति वा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अहमेतमुपास इति; स य एतमेवमुपास्ते विषासहिर्ह भवति, विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

Sa hovācha gārgyo ya evāyamagnau purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh vishasa-hiriti vā ahametamupāsa iti sa ya etamevamupāste vishāsahirha bhavati vishāsahirhāsya prajā bhavati | 7

Translation :- Gārgya said, 'that one who is in the fire — him, indeed I meditate upon as Brahman'. Ajātasatru said, 'please talk not to me about him. I verily, worship Him as the Lord of forbearance. Even he who worships His *Pratikarupa* becomes forbearing, and his progeny too becomes forbearing'.

Purport :- As before, here commentator Sri Rangarāmānuja also says the same that *Vishshahitva-gunavishishtagni-purushopāsanena sa upāsakah.* 7

स होवाच गार्ग्यः, य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति, नाप्रतिरूपम् अथो प्रतिरूपोऽस्माज्जायते ॥ ८ ॥

Sa hovācha gārgyoya evāyamapsu purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh pratirupa iti vā ahametamupāsa iti sa ya etamevam upāste pratirupam haivainamupagacchati nāpratirupamatho pratirupo - asmājjāyate || 8

Translation :- Gārgya said, 'that one who is in the water—him indeed, meditate upon as Brahman'. Ajātasatru said, 'please talk not to me about him.' I worship Him, verily as the Prototype and the Substratum of every thing. Even one who meditates

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upon Pratikarupa of any such attributes of His, to him comes the similar things as he desires and not contrary ones; also from him children are born of his similarity'. 8

स होवाच गार्ग्यः य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः रोचिष्णुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हास्य प्रजा भवति, अथो यैः सन्निगच्छति सर्वांस्तानतिरोचते ॥ ९ ॥

Sa hovācha gārgyo ya evāyamādarshe purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh rochishnuriti vā ahametamupāsa iti sa ya etamevamupāste rochishnurha bhavati rochishnurhāsya prajā bhavatyatho yaih sannigacchati sarvāmstānatirochate || 9

Translation :- Gārgya said, 'that one who is in a mirror, — him I meditate upon as Brahman'. Ajātasatru said, 'please talk not to me about Him. I worship Him indeed, as the most Effulgent One. Even he who meditates upon His Pratikarupa or any of His such Attributes becomes shining indeed. His offspring too becomes shining. He also outshines all those with whom he comes in contact'. 9

स होवाच गार्ग्यः, य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, असुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति, नैनं पुरा कालात्प्राणो जहाति ॥ १० ॥

Sa hovācha gārgyo ya evāyam yantam pashchācchabdo anudetyetamevāham brahmopāsa iti sa hovāchājātashatruh mā maitasmin samvadishthāh asuriti vā ahametamupāsa iti sa ya

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

etamevamupāste sarvam haivānsmilloka āyureti nainam purā kālāt prāno jahāti || 10

Translation :- Gārgya said: 'That sound that issues behind a man when he goes that I meditate upon as Brahman.' Ajātasatru said, 'please, talk not to me about Him. I worship Him, verily as the Substratum of life. Even one who meditates upon His Pratikarupa or on any of His such Attributes he attains a full length of life in this earth. And life does not depart from him before the completion of its full term.' 10

स होवाच गार्ग्यः, य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति; स हावाचाजातशत्रुः मा मैतस्मिन्संव दष्ठाः, द्वितीयोऽनपग इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते द्वितीयवान् ह भवति, नास्माद्गणश्छिद्यते ॥ ११ ॥

Sa hovācha gārgyo ya evāyam dikshu purusha etamevāham brahmopāsa iti sa hovāchā jātashatrurmā maitasmin samvadishthāh dvitiyo - anapaga iti vā ahametamupāsa iti sa ya etamevamupāste dvitiyavān ha bhavati nāsmāt ganashchidyate || 11

Translation :- Gārgya said, 'that being who is in the quarters him I meditate upon as Brahman.' Ajātasatru said, 'please, talk not to me about Him. I worship Him, Verily, as the inseparable Companion. Even one who meditates upon His Pratikarupa or on His such Attributes gets companions, and his companions never leave him lonely'. 11

स होवाच गार्ग्यः, य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मृत्युरिति वा अहमेतमुपास इति ; स य एतमेवमुपास्ते सर्वं हैवास्मिं-
ल्लोक आयुरेति, नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

Sa hovācha gārgyo ya evāyam chāyāmayah purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh mrityuriti vā ahametamupāsa iti sa ya etameva mupāste sarvam haivānmilloka āyureti nainam purā kālān-mrityurā gacchati || 12

Translation :- Gārgya said, 'that one who consists of shadow—him I meditate upon as Brahman'. Ajātasatru said, 'please, talk not to me about Him. I worship Him indeed, as the Death (the Destroyer of nescience of a jiva). Even one who worships His Pratika-rupa (the death god of the world) attains his full term of life in this world, and death does not overtake him before the completion of the term of his life'. 12

स होवाच गार्ग्यः, य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास
इति ; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, आत्मन्वीति वा
अहमेतमुपास इति ; स य एतमेवमुपास्ते आत्मन्वी ह भवति,
आत्मन्विनी हास्य प्रजा भवति ; स ह तूष्णीमास गार्ग्यः ॥ १३ ॥

Sa hovācha gārgyo ya evāyamātmani purusha etamevāham brahmopāsa iti sa hovāchājātashatrurmā maitasmin samvadishthāh ātmanviti vā ahametamupāsa iti sa ya etamevam upāste atmanvi ha bhavatyātmanvini hāsya prajā bhavati sa ha tushnimāsa gārgyah || 13

Translation :- Gārgya said, 'that one who is in the body—him, indeed, I meditate upon as Brahman Ajātasatru said, 'please talk not to me about Him. I worship Him indeed, as the Supreme Embodied Self-some Personality. Even one who meditates upon

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any of His such Attributes becomes enlightened and his offspring too becomes enlightened'.

Gārgya became silent.

Purport:- Gārgya observed his Brahman in Vishvarupa or Universal Rupa of the Supreme Reality which is related to the cosmic world. In the Gitā[1] Bhagavān Sri Krishna says: 'Know O Arjuna, whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty, or loveliness, has its origin, in a fragment of My Divine Splendour. Know that I sustain the whole universe and I ever exist pervading in and through the entire universe by My partial Aspect.'

Whereas Ajātashatru through his intuitive wisdom had the Subjective Realisation of the Supreme Divinity. He gave a patient hearing to Gārgya and at every stage gradually corrected him most politely and made him understand that the Supreme Brahman is with His Transcendental Characteristics possessing Majesty, Might, Glory, Beauty, Wisdom and Supremacy. As we find in the Gitā:[1] Arjuna says: 'O Hrishikesha, here I see Your Vishvarupa, it gives no delight to the eyes or to the mind, on the other hand my hair stands on end and I am firightened out of my wits. Hence pray show me as before that Vishnu Form of Four-handed One with the diadem on the head, mace and discus in Hand'. So what we find in this is that Gārgya was an aparokshavādi whereas Ajātasatru was Adhoksha-javādi and then we will find the state of Aprākrita-

1. vide G. X.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vādi where we can have the realisation of Supreme Brahman in His *Svayam-rupa* in Two-armed Vrajendranandan Shyāmasundara Sri Krishna-rupa. Sri Krishna in His Eternal Form is the ocean of infinite undying sweetness. There are all the twelve *rasas* in Sri Krishna-Rupa alone. Five of these are primary, such as *sānta*, *dāsya* etc. and those other seven rasas which are secondary are meant for increasing the sweetness of the primary *rasas*. All these *rasas* are completely harmonised in Krishna Svarupa alone. When Sri Krishna made His appearance in the company of Balarāma in the amphitheatre for the exhibition of feats of strength set by king Kamsa each one of the spectators saw Krishna according to his own individual disposition. Wrestlers, fond of the material quality, saw that Krishna was terrible like the thunder although He was after all a Boy. Woman, fond of the quality of love, saw Krishna as the God of Love Himself. The masses of people saw Krishna as the only King of all men. The cowherds, with friendly and paternal affection saw Him as their Kinsman. All the frightened wicked kings saw Krishna as the punisher of evil-doers. Every father and mother beheld Him as a most beautiful Child. The king of Bhoja Kamsa, saw Him as Death Himself. Persons, who are saddled with a materialistic understanding, saw Krishna as the vast cosmos. The great yogis with tranquil disposition beheld that Krishna was the Ultimate Entity. All the males of the Vrishni race saw Him as the Supreme Object of their worship. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स होवाचाजातशत्रुः, एतावन्नू ३ इति, एतावद्धीति ; नैतावता विदितं भवतीति ; स होवाच गार्ग्यः, उप त्वा यानीति ॥ १४ ॥

Sa hovāchajātashatruretāvannu iti etāvatdhiti naitāvatā viditam bhavatiitisa hovācha gārgya upa tvā yāniti || 14

Translation :- Ajātasatru said, 'Is that all?' Gārgya said : 'That is all.' Ajātasatru said : 'By knowing that much only, Brahman is not known.' Gārgya said; 'Let me be a disciple to you.' 14

स होवाचाजातशत्रुः, प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति, व्येव त्वा ज्ञपयिष्यामीति ; तं पाणावादायोत्तस्थौ, तौ ह पुरुषं सुप्तमाजग्मतुः, तमेतैर्नामभिरामन्त्रयांचक्रे, बृहन् पाण्डरवासः सोम राजन्निति ; स नोत्तस्थौ, तं पाणिनाऽऽपेषं बोधयांचकार, स होत्तस्थौ ॥ १५ ॥

Sa hovāchājātashatruh pratilomam chaitad yad brāhmanah kshatriyamupeyāt brahma me vakshyatiti vyeva tvā jnapayishyāmiti tam pānāvādayottasthau tau ha purusham suptamājagmatustametairnāmabhirāmantrayānchacre vrihan pānduravāsah soma rājanniti sa nottasthau tam pānināpesham vodhayānchakāra sa hottasthau || 15

Translation :- Ajātasatru said : 'Verily it is contrary to the usage that a Brāhmin should approach a Kshatriya, for getting the lesson about Brahman. However, I shall make you know Him clearly, so saying he took him by the hand and rose. The two went upto a person who was sleeping. They addressed him with these names : 'Thou great, white-robed king Soma'. But he did not rise. Ajātasatru

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pushed him with his hand till he awoke. Then he arose.

Purport :- As per the social usage a Brāhmin belongs to the teaching class of the Vedas and therefore a non-Brāhmin should not trespass into the custom of the society, particularly to act as a Guru. But at the same time it is said: Whosoever having Divine Wisdom there is no bar even for a Brāhmin to take a lesson about the Supreme Truth from him.' So here Ajātasatru who is a true knower of Brahman shows his natural *Nirabhimānatva*: humility.

He took Gārgya by the hand and went to a person who was sleeping, that is he took him to show '*jivātiriktabrahmajnāpanaya*' that Brahman is quite different from an ordinary being. But if a non-entity is addressed as entity how it can be responded. A man in sound sleep cannot be woken up by addressing him with his name and making glorification of his qualities. That is a man in the quagmire of *māyā* can not know the true aspect of Indweling Monitor-self. A sleeping man though has his vital breath ever functioning, yet the very person does not respond to the call addressed with his name. So the self or soul is different from the vital breath. Similary the Monitor-self Who is Indwelling in the very person is different from the soul. As a person addressed a fruit-seller as 'hellow fruit, fruit', but actually thereby he calls the seller not the fruit, so too sometimes jivas are addressed as such, but we must know that thereby the seer calls upon the Nominator

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and not the moninated. As Sri Madhvāchārya says: '*Svahridisthābhagavadrupasya svasminvishesha-samvandhajnāpanārtham brihatpāpānduravasa ityādya mantranam*'.

As ghee pervades althrough the milk, but without proper churning it cannot be traced out—as fire remains in fire-wood but without proper drilling fire cannot be found out, so also it is only a cognitioned soul through his intuitive wisdom can have the Subjective Realisation of the Supreme Divinity. 15

स होवाचाजातशत्रुः यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, क्वैष तदाभूत्, कुत एतदागादिति; तदु ह न मेने गार्ग्यः ॥ १६ ॥

Sa hovāchājātashatruryatraisha etat supro-abhut ya esha vijnānamayah purushah kvaisha tadā-abhut kuta etadāgāditi tadu ha na mene gārgyah || 16

Translation:- Ajātasatru asked: 'When this man fell asleep thus, where that Vijnānamaya-Purusha was? Whence did he thus come back?' Gārgya did not know this.

Purport:- A man in quagmire of māyā does not know that the Indwelling God ever remains with him within his body. The fact that a man recovers his consciousness when he gets up from his deep sleep means that it was present even in his sleeping time though he was not conscious of it. Accordingly after regaining spiritual consciousness a jiva soul finds the Indwelling God within him who was not known before although He ever remains there. *Yatra*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yasminpareshvere vijnānamaye esha jivah supto -abhut: So long there is no regaining of spiritual consciousness the jiva-soul sleeps (so to say) within the Indwelling Monitor-Self. When jiva-soul becomes *yatretyadhikaranabhuta:* conscious and subjugates himself to the Indwelling Monitorself then he (jiva-soul) is also entitled as *Vijnānamaya.* 16

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम; तद्गृहीत एव प्राणो भवति गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

Sa hovāchājātashatruryatraisha etat supto-abhut ya esha vijnānamayah purushastadeshām prānānām vijnānena vijnānamādaya ya esho antarhridaya ākāshastasminchete tāni yadā grihnātyatha haitat purushah svapiti nāma tad grihita eva prāno bhavati grihitā vāg grihitam chakshurgrihitam shrotram grihitam manah || 17

Translation :- Ajātasatru said, 'when this man (jiva-soul-in-bondage) *prānānām vijnānena vijnānamadaya:* letting out his every function for the external world to mind (*prāna-shabda vāchyendriya-janyam jnānam manasā samādāyet yarthah-iti vyāsaryai -viritam*) he himself without losing his divine potency rests in the Ākāsha (Indwelling Monitor-self Who dwells within the heart). When jiva-soul is cognitioned with intuitive wisdom and becomes Paramātmapara: subjugated to Him (Paramātmā) then he (jiva-soul) becomes known as *Svapiti: Svam+apito bhavati:* becomes realised soul.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When he becomes so self-conscious his very breathing, speaking, seeing, hearing and the very function of the mind are restrained from outer world and are absorbed in culturing unalloyed devotion to the Lord.

Purport:- When a jiva-soul is in māyic bondage even then he is not directly consonant with the out-worldly activities. He letting out his agency to mind actually sleeps in the Paramātmā within the heart, during this sleeping state he has not lost his divine faculty which was remaining in its dormant condition. But somehow (that will be spoken elsewhere) when he is awakened and regains his spiritual consciousness which is always Paramātmapara a jiva-soul becomes a servitor to God. Bhagavān Sri Chaitanya Mahāprabhu says: 'Jiva in his essence is the eternal servitor to Sri Krishna, the Supreme Lord Par-Excellence' –he becomes known as *svapiti' 'atra' svamapiti bhavati; tasmādenam svapitityāchakshate'— iti chāndogyashrutyanusārena svasmin paramātmani apita iti:* he makes himself solely dedicated to Paramātmā (God) and accordingly his very breathing (*prāna: jnānendriyaparah*), speaking, seeking, hearing and the very function of mind becomes absorbed in culturing unalloyed devotion to the 'Shvetamvaradhara Vishnu'.

(i) *Ākāsha: Paramātman—sarvāni ha vā imāni bhutānyākāshadeva samutpadyate—iti shruti.*

(ii) *Prānānām vijnānena vijnānamādaya :- Prānashavdavāchyen·riyajanyam jnānam manasā sadādayetyarthah upartavyāpāram manam kritvetyarthah* ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(iii) *Vijnānapurusha.* As we have learnt that it is only when a jiva-soul is cognitioned with his spiritual conscience then only he is entitled as vijnāna-purusha whereas here even at dreaming stage he is entitled as vijnānamaya purusha t o show that his spiritual conscience is not lost. 17

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः ; तदुतेव महाराजो भवति, उतेव महाब्राह्मणः, उतेवोच्चावचं निगच्छति ; स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेत, एवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

Sa yatraitat svapyanyā charati te hāsya lokāstaduteva mahārājo bhavatyuteva nahābrāhmana utevocchāvacham nigacchati sa yathā mahārājo jānapadān grihitvā sve janapade yathākāmam parivarte taivamevaisha etat prānān grihitvā sve sharire yathākāmam parivartate || 18

Translation :- The jiva soul during his sleeping stage moves about in dream when these worlds are his. Then he becomes, as it were, a great king, becomes a great Brāhmin, as it were; he attains stages high or low, as it were; as an emperor, taking with him his people, moves around as he pleases in his own territory, even so here this dreaming jiva taking with him (through the agency of mind) his senses; moves around in his own body as he pleases *saphalam syāditi.*

Purport :- Suppose a man in a dream feels that a tiger is devolving upon him and subsequently in another dream he feels that he is sumptuously enjoying a feast. But when he is waken up he

12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

realises neither a tiger did devolve upon him nor did he enjoy any feast yet at the same time it is that tiger as such in reality does exist and so also the feast that one can enjoy in a waken stage. Such is the condition of a jiva-soul-in-bondage—it is as such a condition of dreaming stage. But when he gets cognition of his soul the dream is lost but the existence of the variegated world is not lost because the world is created by God therefore to that extent the world is real. Jivas being produced from the *Tatasthā-shakti* of God naturally have the feeling of enjoyment but essentially being eternally servitors of God never can become the nominator as it is God alone that is the Naminator.

So in the Gitā[1] Bhagavān Himself says: He who believes the soul to be capable of killing and he who thinks the soul as being killed, both of them are ignorant of the truth; for verily the soul is ever unborn and never dies. whereas[2]: All actions are being done by the modes of prakriti. The fool, whose mind is deluded by egoism, thinks: 'I am the doer.' Those who are completely deluded by the gunas of prakriti remain attached to those gunas and actions; the man of wisdom should not unsettle the mind of those insufficiently knowing. 18

अथ यदा सुषुप्तो भवति, यदा न कस्यचन वेद, हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते, ताभिः प्रत्यवसृप्य पुरीतति शेते; स यथा कुमारो वा महाराजो वा

1. vide G. II
2. vide G. III. 27-29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत, एवमेवैष एतच्छेते ॥ १९ ॥

Atha yadā sushupto bhavati yadā na kasyachana veda hitā nāma nādyo dvāsaptatih sahasrāni hridayāt puritatama-bhipratishthante tābhih pratyavasripya puritati shete sa yathā kumāro vā mahārājo vā mahā-brāhmano vā-atighnimānandasya gatvā shayitaivame vaisha etacchete || 19

Translation :- Again when jiva-soul-in-bondage goes to dreamless sleep when *na cha kinchitapi jānāti* when nothing is known (*svarupam atyantajnānasam-kocha* :- i.e. when he is totally forgetful of his self— at that period the ego-centric mind (being propelled by the modes of prakriti)[1] becomes active along the seventy-two thousand channels called *hitā* which extend from the heart (lump of flesh) to the pericardium. How they become functioning? Because *tābhih pratyavasripyakaranaganopasamhāra purvakam puritati shete* : they rest in Paramātmā *ya esho -antar-hridaya ākāshastasmin-shete.*

Verily being propelled by God or by the Providence of God as He is the *Karmaphaladātā* : the Giver of fruits of one's own *karma* as per the latent *karmaphala* becomes either a kumāra (Rudra) or mahārāja (Vāyu) or mahā-brāhmana (Brahmā) as he happily enjoyed those highest possessions in his dreaming stage and now with that happiness he peacefully rests.

Purport :- Here two stages of a jiva-soul-in-bondage is explained. First dreaming stage when being propelled by the modes of Prakriti through the

1. vide G. III. 27

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

agency, jiva as per his desire does the *karma* and accordingly he accumulates the fruits but the reward of *karma* (*phala*) is given by God (as He is Karma-phaladātā) as per one's own *karma*. Now jiva does not know what is his past latent *karma*-fruit. So when he is in sound-sleep in these matter it is by the Providence of God the particular jiva in accordance with his past *karma* gets a particular high or low birth. It may be even becoming that of Kumāra (Rudra), Mahārāja (Vāyu), Mahābrāmana (Brahmā) so on and so forth. The jiva on enjoyment of those highest posts and the happiness thereof rests peacefully which is noted here as *susupti* stage.

But *jāgarana* or wakefull stage is not spoken here and that will be done elsewhere. 19

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः, सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति; तस्योपनिषत्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

Sa yathornanābhistantunoccharet **yatā - agneh kshudrā visphulingā vyuccharantye***vamevāsmādātmanah sarve prānāh sarve lokāh sarve devāh sarvāni bhutāni vyuccharanti tasyo-panishat satyasya satyamiti prānā vai satyam teshāmesha satyam* ‖ **20**

Translation :- As a spider moves about on its own net; as innumerable tiny sparks come forth from the blazing fire, even so from the Lord manate all the jiva-souls with particular characteristics manifested owing to connection with limiting adjuncts; (ii) the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gods here mukta-jivas (*nityamukta*) and (iii) all the animate and inanimate objects.

The mystery of Upanishad thereof is that God is the Real of the reals. The jiva-souls are also real or eternal and the very prakriti or *māyā* whose modes are no doubt ephemeral but she herself is also real (ever existent).

Purport :– (i) As a spider at ease spreads a net and freely moves on it without itself being entangled accordingly God created or produced this universe or Hiranyagarbha from His external potency and forthwith by Providence the modes of prakriti got themselves shaped accordingly. God ever presides over the prakriti or moves about like a spider on its nets freely without īn anyway involved into it, not only that God with His All-pervasiveness remains in and out althrough the universe. Yet at any rate He is not subjected by the modes or qualities of prakriti.

(ii) Not only the universe is created by God but all the jiva-souls also like the sparks of a blazing fire came forth from Him only.

Now when Shruti says: *sarveprānah* which naturally includes even the *devāh* the gods and also *sarvāni bhutāni*, furthermore when it was expressing the creation of *chetana* (so to say spirit) why in between prānā and *devāh sarve lokāh* (if it means the worlds) the jada-prakriti (matter) is mentioned? we must have the true import without any contradiction. As we learnt that the universe in which all the worlds remain has emanated from God's external potency therefore here in this context *sarve lokāh* cannot refer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the worlds. Here all those sparks are having certain similarity with the blazing fire similar to the net having no continuty with the spider. So sparks are the part of the fire but they are infinitesimal atomic energy of entire fire. As in the Gitā Bhagavān Himself says:[1] 'My external māyic potency consists of eight components viz. earth, water, fire, air and ether, the five gross elements connected to physical body, and mind, intelligence and ego the three subtle elements. But My other potency (here sparks of the fire) known as jiva-potency is superior to My extternal māyic-potency and that jiva - potency gives the initiative of infusing the spirit of cognisance into this material world". Further the Lord says:[2] '*Mamaivāmshah* — jiva although they are My *amsha* but they are not *svāmsha* whereas they are *vibhinnāmsha*.[3] The jiva-souls are tatasthā-inntermediate-potency, as it lies in between My *chit* and *achit* potencies and is essentially spiritual in nature.' Qualititively jiva is identical and quantitatively different from God.

(iii) Therefore immediately after telling *sarve prānāh:* all the souls *sarve - lokah* (here lokashavdo jnānapahah) with particular characteristics manifested owning to connection with limiting adjuncts.

(iv) *sarve devāh*: *sarve jivah* : inclndes all beings including the gods of the heaven so here *sarve devāh* refers to the eternal Nitya-mukta-jivas. In general,

---

1. vide G. VII. 5 2. vide G. XV. 7
3. For knowing this distinction of *Svāmsha* and *Vibhinnāmsha* of God please refer to my Gita darshna P. 181 to 184 of the 1st edition

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

telling about the emanatin of jivas with their providence the Shruti specifically keeps a distinction of the Muktajivas although they are also from God's *Tatasthā - shakti* yet they are free from any limiting adjuncts.

(v) *Sarvānī-bhutāni*: besides the animate beings even all the inanimate beings whatsoever.

(vi) Now the Shruti crushes down the Kevaladvaitavādin's absolute monism of non - distinction. Brahman is the Supreme Reality as He is the Real of reals. The jiva souls are also real eternally existing with their particular characteristics of servitorship to God but at times this nature is dorment or other times in-fruition. The very prakriti the external - potency whose modes are no doubt ephemeral is itself real. God Himself says: As all the world has emanated from My two shaktis viz. external potency and tatasthā - jiva - potency: I am the Source and the final Rest at the dissolution of the entire cosmos. That is: He is *Srastā* (Creator), *Postā* (Sustainer) and Niyantā (final Resort at the desolution of the entire cosmos).

Even Sri Sankarāchārya commenting on Gitā[1] says: 'Life constituting superior prakriti is that which has the characteristics of the Kshetrajna or the soul which knows the field of its play and is at the basis of the substantiation of life'. Further he says: that this higher prakriti (jiva) sustains the world made up of the lower prakriti. through entering into it and thus pervading it'.

1. vide VII. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. S. R. in the context of this *mantra* also agrees: "the world is not to be repudiated as false".

Second Brahmana

योे ह वै शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि। अयं वाव शिशुर्योऽयं मध्यमः प्राणः, तस्येदमेवाधानम्, इदं प्रत्याधानम्, प्राणः स्थूणा, अन्नं दाम ॥ १ ॥

Yo ha vai shishum sādhānam sapratyādhānam sastunam sadāmam veda sapta ha dvishato bhrātrivyānavarunaddhi ayam vāva shishuryo ayam madhyamah prānastasyedamevādhānamidam pratyādhānam prānah sthunā annam dāma || 1

Translation :- Verily, he who knows the new-born babe with his housing, his covering, his central pole and his binding cord, keeps off his seven hostile relatives. Verily, this babe is *prāna* (jiva - soul), encaged in the body. His housing is this subtle body; his covering is the corporeal body; his central pole or support is *Prāna* (*Prano Nārāyanah sthuna*: viz he is monitered by the Monitor-self. His binding cord is food (here sense-objects).

Purport :- The jiva-soul became encaged in the body. Even as a calf is bound by the rope so too a jiva - soul is fastened to the subtle - body which is covered by the gross or corporeal body supported and sustained by food. There are seven hostile relatives who are said to be the seven organs — the eyes, ears, nostrils and the mouth. They are said to be hostile because they cause the jiva turn his vision from the Monitor - self to the sense - objects — they hinder the perception of the inner Monitor - self.[1]

1. vide Katha Up. IV. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

By these jiva becomes attaced to the world. Therefore they are hostile. So one who knows all about his 'self' with his housing, his cause of encagement the subtle and the gross bodies with their material feedings, first of all will bring control over his seven hostile organs such as eyes, ears, nostrils and the mouth through their functions of seeing, hearing breathing using the tongue in speaking as well as in testing unwholesome food respectively. One who aspires after-'to look within the central Pole Who is the final Resort Who dwells in the central place of the heart itself as a Monitor - self,' - not only should keep control over these organs but also regulate them in proper culturing the Divinity.

Here in this *mantra* jiva-soul is referred as a babe or calf because it is childish and the ignorant jiva is fastened to the body as such although his final Resort ever remains within him.

N.B.: the māyāvādins have missed the bus: *Prānah sthuna*: they say Post is the breath or strength whereas Vaishnava-āchāryas rightly say: *Prāno Nārāyanah Sthuna*: Nārāyana or Monitor-self is the Central Pole or the Support—even for the bound jiva: *dāmātmakam tasya sthunā tu bhagavān Harih.*

1

तमेताः सप्ताक्षितय उपतिष्ठन्ते ; तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनं रुद्रोऽन्वायत्तः, अथ या अक्षन्नापस्ताभिः पर्जन्यः, या कनीनका तयादित्यः, यत्कृष्णं तेनाग्निः, यच्छुक्लं तेनेन्द्रः,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अधरयैनं वर्तन्य पृथिव्यन्वायत्ता, द्यौरुत्तरया ; नास्यान्नं क्षीयते य एवं वेद ॥ २ ॥

Tametāh saptakshitaya upatishthante tad yā imā akshan lohinyo rājayastābhirenam rudro-anvāyatto atha yā akshannā-pastābhih parjnyo yā kaninakā tayādityo yat krishnam tenāgniryacchuklam tenendro adharayainam vartanyā prithivyan-vāyattā dauruttarayā nāsyānnam kshiyate ya evam veda ‖ 2

Translation :- These seven undecaying gods worship Him. Thus there are these red streaks in the eye. Through them Rudra attends on Him. Then there is water in the eye. Through it Parjanya attends on Him. There is the pupil of the eye. Through it the sun attends on Him. Through the black part of the eye, agni; through the white of the eye Indra; through the lower-eyelash, earth attends on Him. And through the upper-eyelash, heaven. He who knows this thus has his food not diminished.

Purport :- *Puruso vā akshitih iti paramātmā na iva nirupādhikam*: So here Eye refers to Monitor-self. The *Sthuna*: Monitor-self Who monitors the jiva; by His providance all the lieutenant deities of this remarkable world do attend on the jiva by providing him the required food. Then, particularly when jiva-soul turns towards the inner realisation everything for his *Yoga* and *Kshema* are provided by these gods by the providence of Vishnu-Nārāyana the *Sthuna*: the Substratum of the jiva-soul. *Sthunayā vishnunā sardhayo vidyātso-annamashnute*: jiva thereby enjoys eternal Bliss. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तदेष श्लोको भवति ।
अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः,
तस्मिन्यशो निहितं विश्वरूपम् ।
तस्यासत ऋषयः सप्त तीरे,
वागष्टमी ब्रह्मणा संविदाना ॥ इति ।

'अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः' इतीदं तच्छिरः एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः; 'तस्मिन्यशो निहितं विश्वरूपम्' इति प्राणा वै यशो विश्वरूपम्, प्राणानेतदाह; 'तस्यासत ऋषयः सप्त तीरे' इति प्राणा वा ऋषयः, प्राणानेतदाह; वागष्टमी ब्रह्मणा संविदाना' इति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

Tadesha shloko bhavati–arvāgvilashchamasa urdhvabudhnah-tasmin yasho nihitam vishvarupam | tasyāsata rishayah sapta tire, vāgashtami brahmanā samvidānā, iti. arvāgvilashchamasa urdhvabudhna itidam tacchira esha hyarvāgvilashchamasa urdhvabudhnastasmin yasho nihitam vishvarupamiti prānā vai yasho vishvarupam prānānetadāha tasyāsata rishayah sapta tira iti prānā vā rishayah prānānetadāha vāgashtami brahmanā samvidāneti vāg ghyashtami brahmanā samvitte || 3

Translation :- In regards to this there is the following verse : There is a container (*chamypte : chamyate anena*-iti) with its mouth below and its protuberance up. In it *Vishvarupam yashashche ti nāmnā Vishnu ramā tathā*: the All-glorious Vishnu in His Vishvarupa Aspect sports. Seven sages representing seven spiritualised organs of a cognitioned jiva sit by his side and the spiritually stimulated speech as the eighth alongwith them worships the Lord of Substratum (*upāste sthunam Brahma veditā*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The container is our head, for it is having its mouth below and its protuberance up. In it *muktah sansarvadukha vivarjitah :* peacefully resides the freed soul with whom the All-glorious God Vishnu makes His dalliance. 'Seven sages sit by his side' refers to the spiritually enlivened organs they indeed are the sages with initiative to act in consonant with the cognitioned soul. The eighth organ, the speech being spiritually stimulated enchants the Divine Glories of Vishnu, the Lord of Substratum.

Purport :- In the first *mantra* (of this Brāhmana) we have learnt that seven organs viz. eyes, ears, nostrils and the mouth are hostile relatives who all make the jiva worldly minded and forgetful of his inner outlook to observe the Indwelling God. And in this *mantra* we find that when the jiva-soul is spiritually cognitioned those seven organs also accordingly are regulated towards his achievement. Therefore now they (organs) indeed are the sages initiative to act in consonant with the cognised soul. But one thing more is added and that is the spiritually stimulated speech as the eighth and this being the divine goddess of Vedic Learning sits on the tongue.

The *Dahara Ākāsha :* Monitor-self dwells in the heart as well as representing the eye of a mukta-jiva through whom by His Providence all the governing deities of the phenomena attended on him (cognitioned jiva). As Bhāgavata says :[1] 'The gods with all their virtues remain in a devotee who has taken absolute shelter at God Mukunda's Feet.' 3

1. Bh. V. 18.12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इमावेव गोतमभरद्वाजौ, अयमेव गोतमः, अयं भरद्वाजः ; इमावेव विश्वामित्रजमदग्नी, अयमेव विश्वामित्रः, अयं जमदग्निः ; इमावेव वसिष्ठकश्यपौ, अयमेव वसिष्ठः अयं कश्यपः ; वागेवात्रिः, वाचा ह्यन्नमद्यते, अत्तिर्ह वै नामैतद्यदत्रिरिति ; सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

Imāveva gotamabharadvājāvayameva gotamoayam bharadvāja - imāveva vishvāmitrajamadagni ayameva vishvāmitro - ayam iamadagnirimāveva vāsishthakashyapāvayameva vasishtho - ayam kashyapo vāgevātrirvāchā hyannamadyate - attirha vai nāmaitad yadatririti sarvāsyāttā bhavati sarvamasyānnam bhavati ya evam veda || 4

Translation :- These two ears here are Gotama and Bharadwāja. One is Gotama and other one is Bharadwāja. These two eyes here are Vishvāmitra and Jamadagni. One is Vishvāmitra and other one is Jamadagni. These two nostrils here are Vasishtha and Kashyapa. One is Vasishtha and other one is Kashyapa. The tongue is Atri, for by the tongue food is eaten. Verily, eating is the same as the name Atri. He who knows this becomes the eater of all : everything becomes his food.

Purport :- One who knows in reality the different organs, their governing deities and their representations in the forms of respective rishis with their single purpose (*upaste sthunam*) of worship of the Lord of Substratum, he never becomes indebted to anyone whereas he becomes resort for all. As Bhāgavata says :[1] 'He who has renounced all sense of mundane obligations and has sought absolute shelter in the Lotus Feet of the Supreme Lord Mukunda

1. Bh. VII. 5. 30, 31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Sri Krishna) Who is the only Protector of His refugees, is absolved from all kinds of debts such as to gods, sages, creatures, relatives, parents and progenitors; in other words, he is not under any obligation to anybody in this world.' 4

Third Brahmana

द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च, सच्च त्यच्च ॥ १ ॥

Dve vāva brahmano rupe murtanchaivāmurtyancha martyanchāmritancha sthitancha yaccha saccha tyaccha || 1

Translation :- There are, assuredly, two forms of Brahman : the *murtam,* the Immanent, and *amurtam* : the Transcendent; *martyam :* mortal and *amritam :* immortal; *sthitam : avyāpakam :* limited and established *vyāpakam* : unlimited *sat* : rupavat : defined and *tyat :* undefined.

Purport :- The Transcendent is the Reality eternally established. Whereas for the other one the Inductive Process of *neti neti* : not this not this— process to be taken up while there is a search within this sphere. Brahman is Immoıtal and Transcendent whereas He possesses varigated Shaktis or Potencies; and the effects of some of His Potencies are distractible on that ground mortal, limited etc. are grossly mentioned here as the other form of Brahman. 1

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च ; एतन्मर्त्यम्, एतत्स्थितम्, एतत्सत् ; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एतस्य सत एष रसो य एष तपति, सतो ह्येष रसः ॥ २ ॥

Tadetanmurtam yadanyad vāyoshchāntarikshācchaitanmartyametat sthitametat sat tasyaitasya murtasyaitasya martyasyaitasya sthitasyaitasya sata esha raso ya esha tapati sato hyesha rasah ॥ 2

Translation :- The immanent Aspect of Brahman is that which is different from the air and the ether. This is mortal, this is limited and this is defined. The sun which gives forth heat sustains entire mortal, limited and defined objects that are within this sphere, for that is the quintessence of the Immanent Brahman. Immanent Brahman is the Substratum of the sun through whom the entire living beings of this sphere receive their sustenance.

Purport :- *nāsti esha eva parah*: nothing can exist without being sustained by Him.[1] 2

अथामूर्तम्—वायुश्चान्तरिक्षं च; एतदमृतम्, एतद्यत्, एतत्त्यत्; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य ह्येष रसः—इत्यधिदैवतम् ॥३॥

Athāmurtam vāyushchāntarikshanchaitadamritametad yadetattyat tasyaitasyāmurtasyaitasyāmritasyaitasya yata etasya tyasyaisha raso ya esha etasminmandale purushastyasya hyesha rasa ityadhidaivatam ॥ 3

Translation :- Now the Transcendence (*atra vayvākāshayo-amritatvayatvarupā vinashvaratvavyāpakatve āpekshike mantavye:* immortality etc. of the air and the ether refer to the very Substratum of them that is Transcendental Immortal Unlimited and Inconceivable Being existing as the Monitor of the

1. vide G. X.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sun. The One Who is the Monitor of the sun is only the Immanent Brahman only whereas Vishnu is *Parah* superior, for He is the Fountain-source and He is the Main-stay of Brahman. *Brahmana pratistā aham* (G). This is with reference to the Transcendence.

Purport :- Air and the ether are the two elements of the prakriti then how they can be immortal and as such? So it should be supported with the *Lakshmanā-vritti* that is to be known as the very Substratum of them, the One Who is Transcendental, Immortal, Unlimited and Inconceivable Purusha-(Being) is the Monitor of the sun. So He is the Transcendental Personification and therefore this *Amurta-Brahman* is the Purushottama Who is the Mainstay of Brahman as well as Paramātman (*Purusha*) the two different Aspects of the Supreme Brahman. 3

अथाध्यात्मम्—इदमेव मूर्तं यदन्यत्प्राणाच्च, यश्चायमन्तरात्मन्नाकाशः ; एतन्मर्त्यम्, एतत्स्थितम् एतत्सत् ; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो यच्चक्षुः, सतो ह्येष रसः ॥ ४ ॥

Athādhyātmamidameva murtam yadanyat prānāccha yashchāyamantarātmannākāsha etanmartyametat sthitametat sattasyaitasya murtasyaitasya martyasyaitasya shitasyaitasya sata esha raso yacchakshuh sato hyesha rasah || 4

Translation :- Now, with reference to the body: just as the Immanent Brahman is distinct from the vital breath and also from the soul who is the innerself of the body, this (other than the Immanent

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahman) is mortal, limited and defined or existent. The Substratum of this Immanent and also of this mortal, limited and existent objects is the eye (*purusho va akshiti paramātmana*): Paramātmā, for He is the Substratum of all existents.

Purport :- Transcendental Personified Being (Vishnu) is the Substratum of all beings including that of the Immanent Brahman. 4

अथामूर्तम् — प्राणश्च यश्चायमन्तरात्मन्नाकाश ; एतदमृतम्, एतद्यत्, एतत्त्यत् ; तस्यैतस्यामूर्तस्य एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुष, त्यस्य ह्येष रसः ॥ ५॥

Athāmurtam prānashcha yashchāya - mantarātmannākāsha etadamritametad yadetat tyat tasyaitasyā murtasyaitasyāmrita-syaitasya yata etasya tyasyaisha raso yoayam dakshine-akshan purushastyasya hyesha rasah || 5

Translation :- Now the Transcendental Brahman (as per Mantra 3) is the very Substratum of the vital breath and of the soul who is the inner-self of the body. This Transcendental Brahman is Immortal, Unlimited and Inconceivable. The Substratum of that which is Transcendent, Immortal, Unlimited and Inconceivable is this Being (*Purusha*), the Monitor of the right eye. So He is the Transcendental Personification and therefore this *Amurta-Brahman* is the Purushottama, Superior for He is the Fountain-source of everything existent even of the Immanent Brahman.

Purport :- Vide Mantra 3. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्य हैतस्य पुरुषस्य रूपम्। यथा माहारजनं वासः यथा पाण्ड्वाविकम् यथेन्द्रगोपः, यथाग्न्यर्चि, यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम्; सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥

Tasya haitasya **purushasya rupam: yatha mahārajanam vāso yathā pāndvāvikam yathendragopo yathā - agnyarchiryathā pundarikam yathā sakrit vidyuttam sakrit - vidyutteva ha vā asya shrirbhavati** *ya evam vedāthāta ādesho neti neti na hyetasmāditi netyanyat paramastyatha nāmadheyam satyasya satyamiti prānā vai satyam teshāmesha satyam* || 6

Translation :- The Form of that Transcendental Person is as follows: He is *Pāndvāvikam* Shyāma-sundara complexion with yellow-robe (*Pitāmbara*) and hanging from His Neck ultraviolet coloured Vaijayantimālā—He is the One Who is the Cynosure of Vraja Gopa-Gopis (*Indragopa*)—the Two Armed Shyāmasundara most effulgent Swayamrupa Krishna. On His Breast shines the dazzling Kaustabhamani. Ah, how beautiful is the Bliss-beaming Lotus-Face. He is associated with His Sri Hlādini-shakti Sri Rādhā, the ever-lightning flash upon His Person as it were just like the lightning on the rain-laden cloud. He who realises Him as such attains divine illmination like a flash of lightning. Therefore, the teaching—'not this, not this' is penumbral and cannot account for Him, for there is nothing Superior to Him *sa eva paramah sadā:* He is the Paramount Supreme Purusha with His Transcendental Names

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and Glorious Pastimes. He is the Real of the real. Verily the jiva-souls are also real viz. ever-existent (*nitya*) but He is their Real also. He is the Substratum of the jivas.

Purport:- The method of discrimination or Process of Induction viz. 'not this, not this' is applicable only in the matter of mundanity and it is a negative approach in search of the Immanent Brahman where nothing positive can be arrived at of the Transcendentalism. So Shruti assuredly asserts that in the matter of Transcendentalism this method of 'not this, not this' is penumbral, for the Transcendental Brahman has Transcendental Names and Glorious Pastimes. (*Nāmadheya*).

(i) He is *satyasya satyam :* vide the purport of Nityonityānām;

(ii) *Pārna vai satyam teshāmesha satyam* : the jiva-souls are also real ever-existent but he (jiva-soul) is not independent or a separate reality different from the Supreme Reality. He, being the Potency of God is real but ever subordinate to God and his reality (existence) depends upon the God's reality. So eka-brahmavāda or identity of jiva-souls with God is absurd. In the Ch. Up.[1] : we find the eight properties of ātmā (soul) viz. (1) *apahāta pāpa* (devoid of sinful connections with *avidyā* i e. want of true conception about self etc.), (2) *Vijara* (free from oldness) (3) *Vimrityu* (without death or fall from own eternal status), (4) *Visoka* (having no reason for affliction for loss of desired objects of worldly

1. vide:VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attachment), (5) *Vijighatsa* (without any lust for food on enjoyment), (6) *apipāsa* (with no hankering), (7) *satyakāma* (wishing for truth of service of God), (8) *satyasankalpa* (with fulfilled objects). This *ātmā* is to be searched for and asked for (from the preceptor). In this, is there even a hint about the oneness of soul with Brahman? Nor even in Sankara's commentary on this is to be traced the slightest allusion thereto. All this has been said of the pure soul without any tinge of *māyā*, yet there is no suggestion about its loss of individuality. The 'Svetāswataropanishad' has it: 'The jiva is like the finest of the fine end of a hair and is yet fit to remain immortal'. Sri Krishna has said in the 'Gitā', 'Jiva is My fragment and eternal'. The 'Kathopanishat' says: *Nityonityānām* etc. those really wise persons and none else can obtain eternal peace, who, in virtue of their devotion, see within themselves God as Paramātmā (the Great Soul) Who is the Chief and Eternal among all eternals and the Chief Sentient among all sentient beings, and Who, one among the many, fulfills their desires. Is this not a sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the single Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of the Chāndogya, there is ample reference to the obtaining of Brahma-loka by the jiva when free from *māyā*, but never an inkling of the much advertised oneness). Rangarāmānuja means *Prāna* as Paramātmā: the real which may be known as such that "God 'works' in the world, but he works

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

through the Logos who is himself God though not the Godhead"—Gospel.

(iv) This Transcendental Personality of Godhead can not be conceived through 'not this not this process'. He is realised and one can have constant vision of the Inconceivable Transcendental Personality of Godhead only through *apisamādhane pratyakshānumānābhyām — samrādhanam: samyak-prinanam, bhakti rupāpannamididhyāsanam, tasmin satyeva sākshātkārah; nānyatheti*—He is visualsed in the untained heart with the eye of devotion tinged with the salve of Love that is through the 'Deductive-process.' Bhagavān says:[1] 'This veritable and eternally Beautiful Human Form of Mine is longed for even by gods like Brahmā, Shiva and others but no amount of the study of the Vedas, performances of austerities, gifts or sacrifices are of any avail in beholding this My *svayam - rupa* - Human - Krishna Form. Although this Human Form is visible to many as they think, still this Form is imperceptible because of My Transcendental Nature. If at the very presence of Me every one could recognise then Hiranyakashipu would not have fought with My Sri Nrisimha - Rupa at the very Advent while Bhakta - Prahlāda recognised Me as his worshipful Lord. Though many wonders of My infancy were not unknown to the Kauravas yet when I Myself went as an Ambassador to them for some lawful settlement with Pāndavas they refused to accept Me and tried to round Me up! Why did not Kamsa take refuge at My Feet? What else it could be even when I sent

1. Gita XI. 53

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

My comrades to beg some food for Me from those pious Brāhmins who were engaged in a great Yajna, didn't listen to their prayers ? But when they approached their wives, how fortunate they were though they did not observe any ritual of Vedic Dharma, nor had the purificatory rite of the twice - born, nor did they reside in the Guru - griha . They immediately ran to Me with very many varieties of palatable food, as if they were chataka - birds ever restlessly longing to have that drop of water from the sky.

vide. *dhyānanirmauthanābhyāsāddevam pashyennigudva*—Shruti, *Nāyamātmā pravachane na labhya.* So His most Secret Transcendental Swayam - Rupa Two-Armed Beautiful Human Shyāmasundara Form is that of Svayamrupa Sri Krishna: *Krishnastu bhagavān Svayam* (Bh.) as *ata idameva param brahma sarsmāt paramiti — amritasyaicha setu* — the very Support or Fountain-source of Brahman and Paramātman — the two Aspects of His Divine Excellency —and Himself is the Paramount Divinity (Purushottama). His this Transcendental Personality is visualised by the seers as such : He is, as it were, with a most beautifully shining yellowish garment having ultra - violent coloured Vaijayantimālā swinging round His Neck and is Shyāmasundara Two-Armed Muralidhara-Krishna Who is the Cynosure of the Vraja - Gopa - Gopis (*Indra - Gopa*). On His Breast shines the dazzling Kaustubhamani (Gem). Oh, how beautiful is the Bliss-beaming Lotus-Face. He is Associated with His Hlādini shakti Sri Rādhā Who is Ever - lightning flash upon His person like, *'Nila - nirada lāgi vidyu-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tamālā' the lightning-flashes upon the impending-rain-showering dark cloud.

One who does not get such a vision of God can not know this inconceivable Beauty (Dvivyamangala-maya Rupa) of the Supreme Reality. So 'where Angels fear to tread fools try to trespass' likewise the māyāvādins whose spiritual vision is totally blunt how could know the Truth of the Transcendental Characteristics of the Supreme Divinity. How blasphemous a conception they give about the Personality of Godhead which has been pointed out in our purport of[1] any further criticism on this is avoided because of tautology. About the Transcendental Form of Brahman also.[2] In this context Dr. S. R. notes: "Many systems of thought distinguish between the absolutely transcendent Godhead 'who dwelleth in the light which no man can approach unto' and the creator God. In this famous passage the Upanishad speaks to us of the Absolute Transcendent non-empirical Godhead." This is his view.[3]

Fourth Brahmana

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा अरेऽहमस्मात्स्था-
नादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ १ ॥

Maitreyiti hovācha yājnavalkya udyāsyan vā are-ahamasmāt sthānādasmihanta te-anayā kātyāyanyā-antam karavāniti || 1

Translation :- 'Maitreyi, my dear', said, Yājnavalkya, verily, I am about to renounce this

1. Ch. Up. Mantra I, 6.7 2. vide Ch. Up. I. 1.6
3. His 'The Principal Ups.' p. 195

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hoseholder's life. Allow me to make a final settlement for you and for Kātyayani.

Purport :- Yājnavalkya wishes to enter into the higher stage of life of renounciation. This episode forms the content of the fifth Brahmana also of the fourth chapter of this book. 1

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

Sā hovācha maitreyi, yannu ma iyam bhagoh sarvā prithivi vittena purnā syāt katham tenāmritā syāmiti neti hovācha yājnavalkyo yathaivopakaranavatām jivitam tathiiva te jivitam syādamritatvasya tu nāshā-asii vitteneti || 2

Translation :- Thereupon, said Maitreyi, : even if my beloved, this whole earth with its all wealth be mine, shall I be immortal through that? No, said Yāgnavalkya : but will be like the life of the rich. Of immortality, however, there is no hope through wealth. 2

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

Sā hovācha maitreyi yenāham, nāmritā syām kimaham tena kuryām yadeva bhagavān veda tadeva me bruhiti || 3

Translation :- Then said Maitreyi : 'What shall I do with that through which I may not become

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

immortal? Tell me that, indeed, my beloved, of that alone which you know to be the means of immortality. 3

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सती प्रियं भाषस, एहि, आस्स्व, व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

Sa hovācha yājnavalkyah priyā vatāre nah sati priyam bhāshasa ehyāssva vyākhyāsyāmi te vyāchakshānasya tu me nididhyāsasveti || 4

Translation :- Then said Yājnavalkya: 'my dear, as you are dear to me and dearer still what you ask for; come and sit together. I will explain to you, and as I am expounding, you perpetuate thereupon".

Purport :- Yājnavalkya observed that Maitreyi was not for any worldly gain but she is having a hankering after the spiritual enlightenment which is after his own heart. Therefore Yājnavalkya was pleased to explain that knowledge of the Divinity which confers immortality. But she should reciprocate it by following it in leading a way of life accordingly. It is said in the Bhāgavatam: 'Some people are clever only at expounding, while others have the ability to practise what they learn. The hand carries the food to the mouth but only the tongue knows the flavour...... Just as a donkey carries the load of sandal-wood knows its weight alone but not its fragrance, so also is a Brāhmana who knows the texts of the Vedas and scriptures but not their significance." 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियोः भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रिय भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रिय भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति । आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

Sa hovācha na vā are patyuh kāmāya patih priyo bhavatyātmanastu kāmāya patih priyo bhavati. Na vā are jāyāyai kāmāya jāyā priyā bhavatyātmanastu kāmāya jāyā priyā bhavati, na vā are putrānām kāmāya putrāh priyā bhavantyātmānastu kāmāya putrāh priyā bhavanti. Na vā are vittiasya kāmāya vittam priyam bhavatyātmanastu kāmāya vittam priyam bhavati. na vā are brahmanah kāmāya brahma priyam bhavatyātmanastu kāmāya brahma priyam bhavati. na vā are kshatrasya kāmāya kshatram priyam bhavatyātmanastu kāmāya kshatram priyam bhavati. na vā are lokānām kāmāya lokāh priyā bhavantyātmanastu kāmāya lokāh priyā bhavanti. Na vā are devānām kāmāya devāh prtyā bhavantyātmanastu kāmāya devāh priyā bhavanti. Na vā are bhutanām kāmāya bhutāni priyāni bhavantyātmanastu kāmāya bhutāni priyāni bhavanti.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Na vā are sarvasya kāmāya sarvam priyam bhavatyātmanastu kāmāya sarvam priyam bhavati **Ātmā vā are drashtavyah shrotavyo mantavyo nididhyāsitavyo** *maitreyyātmano vā are darshanena shravanena matyā vijnānenedam sarvam viditam* ‖ 5

Translation :- Then said he: 'Verily, not for the love of the husband a husband is dear but a husband is dear (to his wife) because (originally) the Supreme - self is the object of Love. Verily, not for the love of the wife is the wife dear but a wife is dear because (originally) the Supreme - self is the Object of Love. Verily, not for the love of the sons are the sons dear but the sons are dear because (originally) the Supreme - self is the Object of Love. Verily, not for the love of wealth is wealth dear, but wealth is dear because (originally) the Supreme - self is the Object of Love. Verily, not for the love of Brāhminhood is Brāhminhood dear but Brāhminhood is dear because (originally) the Supreme - self is the Object of Love. Verily, not for the love of Kshatriyahood is Kshatriyahood dear but Kshatriyahood is dear because (originally) the Supreme - self is the Object of Love. Verily not for the love of the worlds are the worlds dear but the worlds are dear because (originally) the Supreme - self is the Object of Love. Verily, not for the love of the gods, are the gods dear but the gods are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the beings are the beings dear but the beings are dear because (orignally) the Supreme - self is the Object of Love. Verily, not for the love of all is all dear but all is dear because (originally) Supreme-self is the Object of Love. Verily, O Maitreyi, the Supreme - self should be visualised, should be hear-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kened, should be perpetuated and contemplated upon. Verily by having a vision of, having hearkened, having perpetuated and contemplating upon the Supreme - self, all is known.

Purport:- Here Ātmā denotes Paramātmā the Supreme-self as it is only Entitry *tamevam vidvāna-mrita iha bhavati, nanyah panthā ayanāya vidyate*—by knowing Him only one becomes immortal and absolutely there is no other method to be blessed with immortality. Here in the mantra itself : *Ātmano vā are darshanena* means that by having visualised Him all is known, therefore here Ātmā cannot be referred to jiva-ātmā. Here 'all' is for including everything that has and has not been mentioned. Further in the same Upanishad[1] *ayamātmā sarveshām bhutānām madhu :* This Supreme-Being is like honey or nectar to all beings.' Further[2] *tameva dhiro vijnāya prajnām kurvita brāhmanah :* knowing Him fully well the knower of Brahman should be devoted to Him.

Now the Māyāvādin says *ātmā* is jiva-self. Then all the above statements become meaningless. Particularly who by knowing whom will become immortal ? So everything becomes meaningless. The Ishopanishad says: 'he who is addicted to the learning of non-distinction theory enters a darker region than that of one who is without any learning'.

Even S.R. says: "contemplation is not mere philosophic thought. It is a higher stage of spiritual consciousness. It secures the direct conviction of the Reality."

1. vide II. 5.14 2. vide IV. 4.21

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is only the Supreme Being that should be realised by listening to a realised devotee and reflect upon That and contemplate.

Bhagawān alone is the Substratum of all the *Rasas* and jiva-soul in its intrinsic nature has got no other object than the Bhāgawan as his only the Object of Love. But jiva in his perverted state of bondage misconstrues other objects as object of love and thereby falls deeper and deeper in the labyrinth of hellish samsār. The love that we have for the objects of this world should be diverted towards God with its utmost intensity. *Kshiyante chāsya karmāni tasmin drishte parāvare:* By having visualised that Supreme God one cuts asunder all the knots of his worldly bondage. 5

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्यो अन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानिभूतानीदं सर्वं यदयमात्मा ॥ ६ ॥

Brahma tam parādād yo - anyatrātmano brahma veda kshatram tam parādad yo anyatrātmanah kshatram veda lokāstam parāduryo - anyatratmano devān veda bhutāni tam paraduryo - anyatrātmano bhutāni veda sarvam tam parādād yo - anyatrātmanah sarvam vededam brahmedam kshatramime lokā ime devā imāni bhutānidam sarvam yadayamatmā ‖ 6

Translation :- The Brāhmana (learned one) ignores him who misconstrues himself as a separate entity without the substratum of Brahman (Supreme-self). The Kshatriya ignores him who misconstrues himself as a separate entity without the substratum

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Brahman. The worlds ignore him who misconstrues himself as a separate entity without the substratum of Brahman. The gods ignore him who misconstrues himself as a separate entity without the substratum of Brahman. The beings ignore him who misconstrues himself as a separate entity without the substratum of Brahman. All ignore him who misconstrue himself as a separate entity without the substratum of Brahman. This Brāhmana, this Kshatriya, these worlds, these gods, these beings and this all are within the jurisdiction of Brahman.

Purport:- It should be understood that this Brāhmana, and all the rest that have been enumerated have no existence unrelated to Brahman. Sri Sankarāchārya commenting on '*Sarvam Khalvidam Brahma*'[1] says: 'Here is a direction to worship Brahman, Possessor of inumerable properties (*gunas*) and worthy of being worshipped in various ways: all this universe with names and forms, visible and perceptible to the senses, has its origion in Brahman and at the end of the creation finds shelter in Him and lives by Him during existence'. Ishopanishad says: 'He who is addicted to the learning of 'non-distinction Theory' enters into a darkened region'. Nothing can exist without the substratum of Brahman. But one who considers oneself as Brahman ever remains in the quagmire of *māyā*. 6

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणायदुन्दुभेस्तु ग्रहणेन–दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥ ७ ॥

Sa yathā dundubher-anyamānasya na bāhyānch shavdānch

1. Ch. III. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shaknuyāt grahanāya dundubhestu grahanena dundubhyāghātasya vā shavdo grihitah || 7

Translation :- As when a drum is beaten, one is not able to distinguish its various notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. 7

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन-शङ्खध्मस्य वा - शब्दो गृहीतः ॥ ८ ॥

Sa yathā shankhasya dhmāyamānasya na bāhyānch shavdānch shaknuyāt grahanāya shankhasya tu grahanena shankhādhmasya vā shavdo grihitah || 8

Translation :- As, when a conch is blown, one cannot distinguish its various notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing. 8

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन - वीणावादस्य वा—शब्दो गृहीतः ॥ ९ ॥

Sa yathā vināyai vādyamānāyai na bāhyānch shavdānch shaknuyāt grahanāya vināyai tu grahanena vināvādasya vā shavdo grihitah || 9

Translation :- As, when a Vinā is played, one cannot distinguish its various notes, but they are included in the general note of the Vinā or in the general sound produced by different kinds of playing. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- *Indriyeshu vishayagane vyāpriyamāneshu brāhmārthānubhavo durnirothah tasmāt—vishayāpasaranena vā indiryāni rodhena vā vishaye-indriyasamyoganirodhadvārā paramātmasakshātkāra virodhibāhyarthajnānam nirudhyata ityartha*—without intuitive wisdom one cannot have the subjective realisation of the Supreme Being. The senses are inclined towards gross mererial enjoyment and by merely refining or wearing them away from their enjoying propensities one cannot have the knowledge of God. It is only though 'Deductive Process' (Grace) one can realise God. Whatever acts are conducted here all are constitutionally to remain in the soul but their purpose is different from the present perverted stage. There the Object of Love is God. 7-9

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्यैवैतानि निःश्वसितानि ॥ १० ॥

Sa yathārdraidhāgnerabhyāhitāt prithag dhumā vinishcharantyevam vā are asya mahato bhutasya nihshvasitametad yadrigvedo yajurvedah sāmavedo - atharvāngirasa itihāsah purānam vidyā upanishadah shlokāh sutrānyanuvyākhyānāni vyākhyānānyasyaivaitāni nihshvasitāni || 10

Translation :- As from a fire kindled with wet fuel, clouds of smoke issue forth, so, my dear, verily, from this Glorious Great God has been breathed forth the Rig-veda, the Yajur-veda, the Sāma-Veda, Atharvanagirasa, Itihāsa, Purānas,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Science of knowledge, Mystic Doctrines of Upanishads, pithy verses, aphorisms elucidations and commentaries. From Him, indeed, are all these breathed forth.

Purport :- Brahman as the *Jagat-kāranam* has been shown here. All knowledge and all wisdom are the breath of the God. He is *mahad bhutam*; the Glorious Great Reality. He is greater than everything else and He is the Source of all else. As a man breathes without effort, so also these come out of Him without effort. 10

स यथा सर्वासामपां समुद्र एकायनम्. एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसाणां जिह्वैकायनमेवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम् एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

Sa yathā sarvāsāmapām samudra ekāyanamevam sarveshām sparshānām tvagekāyanamevam sarveshām gandhānām nāsike ekāyanamevam sarveshām rasānām jihvaikāyanamevam sarveshām rupānām chakshurekāyanamevam sarveshām shabdānām shrotramekāyanamevam sarveshām samkalpānām mana ekāyanamevam sarvāsām vidyānām hridayamekāyanamevam sarveshām karmanām hastāvekāyanamevam sarveshām ānandānāmupastha ekāyanamevam sarveshām visargānām pāyurekāyanamevam sarveshāmadhvanām pādāvekāyanamevam sarveshām vedānām vāgekāyanam|| **11**

Translation :- As the ocean is the ultimate goal of all waters, so for all kinds of touch, the source is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the skin, for all tastes the source is the tongue, so for all smells the source is the nostrils; so for all forms (or colours) the source is the eye; so for all sounds the source is the ear; so for all determinations the source is the mind; so for all forms of knowledge the source is the heart; so for all kinds of works the source is the hands; so for all enjoyments the source is the generative organ; so for all ejections the source is the anus; so for all journeys the source is the feet; and similarly for all the Vedas the source is the speech. 11

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

Sa yathā saindhavakhilya udake prāsta udakamevānuviliyeta na hāsyodgrahanāyeva syāt, yato yatastvādadita lavanamevaivam vā ara idam mahadbhutamanantamapāram vijnānaghana eva etethyo bhutebhyah samutthāya tānyevānuvinashyati na pretya samjnāstityare bravimiti hovācha yājnavalkyah || 12

Translation:- As a lump of salt dropped into water dissolves in water and there would not be any of it to seize forth, and in which ever rant one takes, it is salty indeed—so, verily the jiva getting rid of his *karmabandhana:* (nescience) enters into Paramātmān or goes back to God and realises his essential character of *svamaparicchinnajnānānanda — sva svavāvarupam maksha prāptaye paramātmopāsanameva kartuya :* that he himself is not conditioned in the gross and subtle bodies and therefore is not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

subject to suffering and having gained realisation he devotes himself to the worship of God. When jiva becomes God-realised all the Qualities of God except *jagatkāranatva* are possessed by him.[1]

After attaining: *na pretya samjarā - astiti - charama-dehaviyogam prapya*: for final emancipation he is never engrossed, as the very cause of nescience is totally destroyed. This is what I say, my dear: so said Yājnavalkya.

Purport :- When a lump of salt is dropped into water it dissolves completely and none can seize a bit of it. Does it mean that the salt is totally lost? Absolutely not. Salt remains with its intrinsic character but its solidity is only gone therefore from this example it is very clear that when jiva soul enters into God his gross material adjuncts are lost but his intrinsic qualites ever remains and if that was lost, when such water is evaporated, the dissolved salt would not be found whereas it remains there.

Jiva essentially is *aparicchinna jnānānandākāra* being the *vibhinnāmsha* of God but due to his *anādivahirmukhatva* (as he is from the tatasthāshakti of God) is subjected to *karma-bandhana* and therefore is engrossed in the quagmire of *māyā* but when once again he gains intuitive wisdom he becomes rid of nescience and enters or goes back to God.

After attaining final emancipation *purvokta - bhagavat - upāsanena jnāna samkochahetu - bhutakarmāni vināshe nirankusha aparicchinnajnānavato jivasya sva svarupa - ātmajnāneme samjnā - shavditadesātma*

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhramādini vrittyā paramātmana upāsanameva kāryamiti: he gets the subjective realisation of God and engages himself in rendering service to Him.

Vijnānaghana evaitebhyo bhutebhya-samutthāya: jivatvasamsāritvā - avedanam sakshādevastuh—vijnānaghanashavdena paramātmano abhidhānam tat-dharma bhutotpattivināshādinā dharmavattvakathanancha na viruddham—jiva after being established in Brahman regains all the divine qualities. He being the *amsha* of God (vibhinnāmsha), possesses all the divine qualities but not the *jagat-kāranaiva.*[1]

So when one becomes God-realised he remains with full cognition of his soul without any adjunct or foreign element of *māyā.* 12

सा होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत् , न प्रेत्य संज्ञास्तीति ; स होवाच न वा अरेऽहं मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥ १३ ॥

Sā hovācha maitreyee - atraiva mā bhagavānamumuhanna pretya samgnāastiti sa hovāchanavā are aham moham bravimyalam vā ara idam vijnānāya || 13

Translation :– Then said Maitreyi, 'Herein, indeed, you have bewildered me, venerable master, by saying that : *na pretya samgnā -asti*'—after getting emancipation (*charamadeha-viyogam*) there remains no *sangā* distinctiveness. Then Yājnavalkya said : "certainly I speak not anything bewildering. Sufficient indeed, is this for divine wisdom."

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- As is the Guru so is the disciple. Generally ordinary people understand the exoteric meaning of the seer's utterances but a sincere devotee with his or her intuitive wisdom comprehends the esoteric meaning of such utterances. Maitreyi was equally an enlightened one, but she felt that a gnostic will definitely misinterpret it most erroneously so she points out that how *'vijnānaghanashavditasya jnānaikākārasya -ātmano muktau sangā -abhāvo virodha iti :* how can a jiva after getting *charama-dehaviyogam :* final emancipation lose his consciousness which goes against the Shruti as Shruti says: 'thereafter one remains with full consciousness as a Mukta-jiva. "Yājnavalkya knew her unstained heart so he emphatically said: 'I speak not anything bewildering. Sufficient indeed, is this for divine Wisdom :" thereby he says: 'My dear here *sangā : dehātmaikya -bhrānti para :* such an emancipated jiva-soul will not have any misconception of his 'self' identifying himself with the foreign adjuncts of corporeal and subtle bodies. Whereas he possesses all the divine Qualities as stated in Ch. Up.[1] So in this case māyāvādic conception is outrightly refuted. Yet so unfortunate they are that their vision is blunted and they explain this as loss of consciousness.

So Maitreyi protests against a state of utter annihilation which is the apparent goal of the māyāvādins. 13

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं श्रृणोति, तदितर इतरमभिवदति, तदितर

1. vide VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्कंन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

Yatra hi dvaitamiva bhavati taditara itaram jighrati taditara itaram pashyati taditara itaram shrinoti taditara itaramabhivadati taditara itaram manute taditara itaram vijānāti yatra vā asya sarvamātmaivābhut tat **kena kam** *jighret tat kena kam pashyet tat kena kam shrinuyāt tat kena kam abhivadet tat kena kam manvita tat kena kam vijāniyāt.* **yenedam sarvam vijānāti** *tam kena vijāniyāt vijnātāramare kena vijāniyāditi* || **14**

Translation :- Where there is duality as it were, there one smells the Other, there one sees the Other, there one hears the Other, there one speaks about the Other, there one perpetuates upon the Other and contemplates upon the Other. Whereas if it is so that the emancipated souls become totally united with the Supreme-Soul and lost their distinctive characteristic then whereby and by whom one should be smelt, whereas by whom one should be seen, whereby by whom one should be heard, whereby by whom one should be spoken of, whereby by whom one should be perpetuated, whereby by whom one should be contemplated? Through which Means should all this is to be known and by knowing Whom this (All pervasive-Lord) is known? Through what Process, my dear (Maitreyi) that Subjective-Reality should be known or contemplated upon?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- In the 5th *Mantra* of this same Brāhmana we are taught that the Supreme-Self or Godhead is to be visualised, to be hearkened, to be perpetuated and contemplated upon. And by having a vision of, having hearkened of, having perpetuated and contemplated upon, the Supreme God alone is known. Here in this Brāhmana the beginning portion also emphasises upon the same and states that the emancipated jiva-soul in relation to Godhead gets all his faculties spiritually cognitioned. As Bhāgavata says,[1] "Even sages who are *ātmarāmas* viz. who are self-centered and remain at the state of complacence and equilibrium and who have cut asunder all the knots of the worldly affinities, they too are infatuated with unalloyed loving devotion to Sri Hari (Sri Krishna)—such are all-attracting and charming Transcendental Glories of Sri Krishna, the Supreme Par-Excellence". 'The first instance is given as it were in one smells the Other referring to Brahma-jnāni chatussanas' visit to the world of Vaikuntha. Bhāgavata :[2] 'The sweet-fragrant scent emanating from the sacred Tulasi tinged with the pollens of Lord Nārāyana's Lotus Feet, having entered into the nostrils of those Brahma-jnānis (impersonalists), sent a thrill of ecstatic joy in their hearts. Their impersonalism or absolutism got loosened and innate loving sentiment of the soul got manifested which has got natural inclination towards the Transcendental Personality of Godhead. In that unconditioned state of unstained soul they could visualise the Beauty and Charm of Godhead'. Such

1. Bh. I. 7.10 2. Bh. III. 15.43

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

whole-sale change from Monism or impersonalism to the devotional service to the Beautiful Transcendental Human Form of the Supreme Lord Sri Krishna is also noticed in the characters of many a sage like Sri Sukadeva etc.

But as the monists misconstrue *Brahmabhuta*-state as total dissolution of the individuality into absolutism or impersonalism it contradicts the statement *Ātmā vā are...*[1] and whereby by whom one should be smelled... etc... So Absolute Monism is not a sane conclusion. In the Gitā :[2] Bhagavān Sri Krishna says: 'agnosticism or Pantheism is very dangerous; it helps none; on the contrary it ultimately brings about the annihilation of the soul' (*nastachetah*). Further it says :[3] *Brahmanirvānam* and *Brahmabhutedhigacchati* (please see my Gitā darsana...) whereas Gitā[4] says: Sri Bhagavān continues that by following the course (stated above) a clever man when he tears the veil known by the name of Ego realises Brahman, the mind becomes transparent, therefore does not grieve, does not hanker after anything mundane, gets equitable vision towards all beings, sentient or nonsentient; and in that state of his self he gains unadulterated devotion to Me.' Further see the purport of 1/6/3.

Even Dr. S.R., a strong adherent of Sankarite Pantheism commenting on this shloka[5] says, 'this verse is another indication that, in the Gitā,

1. vide II. 4.5
2. Gita III. 32
3. Gita V. 24
4. Gita XVIII. 54
5. Gita XVIII. 54

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

disappearance of the individual in a featureless Absolute is not the highest state but devotion to the Supreme Lord Who combines in Himself the immobile and the mobile'. He further says elsewhere [1] 'before the rise of knowledge, duality is misleading but when our understanding is enlightened, we perceive that duality is more beautiful than even non-duality...... and hundred times greater than liberation.' In the Gitā :[2] A very sharp line of demarcation is drawn between God and individual souls who never lose their separate identity that the panthists ardently try to do away with.

Bhāgavata says :[3] 'O Lord he who is blessed with the iota of Grace from the Couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities, none else can realise Thy Glories even though one may be discriminating Thy Truths for a long time all along through his empiric knowledge." Further :[4] "Neither Yoga, nor Sānkhya, nor righteousness, nor study of Vedas, austerity or renunciation captivates Me as does intense devotion." And also[5] "Those who, abandoning the path of unalloyed devotion to Thy Lotus Feet, the Source of True-well-being, labour for dry abstract knowledge for its own sake, toil in vain like those who pound empty husks of paddy." 14

1. His Gita Page 61
2. Gita XV. 16.17
3. Bh. X. 14.29
4. Bh. XI. 14.20
5. Bh. X. 14.4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Fifth Brahmana

इयं पृथिवी सर्वेषां भूतानां मधु. अस्यै पृथिव्यै सर्वाणि भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म इदं सर्वम् ॥ १ ॥

Iyam prithivi sarveshām bhutānām madhvasyai prithivyai sarvāni bhutāni madhu yashchāyamasyām prithivyām tejomayo-amritamayah purusho yashchāyamadhyātmam shāriraste-jomayo – amritamayah purusho – ayameva sa yo-ayamātmedam-amritamidam brahmedam sarvam || 1

Translation :- This earth is (like) honey for all creatures and all creatures are (like) honey for this earth. This shining Immortal Person Who is *prithivyāntaryāmi - sharirantaryāmi :* the universal-Monitor-self as well as Monitor-self of individual beings is the One; and with reference to oneself, this shining, immortal being who is in the body is just this self. This self-knowledge is the means of immortality. This is all about Brahman.'

Purport :- Here it is established that there are two 'selves'. One the Universal Monitor-self Who monitors the other 'self' known as jiva-soul. So jiva-soul is not a total independent 'self'. Due to the superintending of the Monitor-self the earth is like honey to the creature. The Monitor-self as well as the jiva-soul—both are immortals. Gitā says: '*Mamaivāmsha jiva-loke jiva-bhuta sanātana :* jivas are from My *Vibhinnāmsha* Potency and they are *sanātana :* eternal. Gitā further says[1] : 'The prakriti

1. Gita VII. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indeed is My lower or external potency; the other is the jiva-potency by which the whole world is sustained'. So, as it were, the earth and living beings are even as bees and honey are, the bees make the honey and the honey supports the bees. 1

इमा आपः सर्वेषां भूतानां मधु, आसामपां सर्वाणि भूतानि मधु; यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ २ ॥

Imā āpah sarveshām bhutānām madhvāsāmapām sarvān bhutāni madhu yashchāyamāsvapsu tejomayo - amritamayah purusho yashchāyamadhyātmam raitasas-tejomayo - amritamayah purusho - ayameva sa yo - ayamātmedamamritamridam brahmedam sarvam || 2

Translation :- This water is (like) honey for all beings, and all beings are (like) honey for this water. This shining Immortal Person Who is the Universal Monitor-self dwells in the water and this shining immortal one existing as the seed (in the body) is, indeed, just this self. This self-knowledge is the means of immortality. This is all about Brahman.

Purport :- Due to the existence of Monitor-self in the water as well as in the jiva-soul one becomes dear or useful to other. 2

अयमग्निः सर्वेषां भूतानां मधु, अस्याग्नेः सर्वाणि भूतानि मधु, यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ३ ॥

Ayamagnih sarveshām bhutānām madhvasyāgneh sarvāni

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhutāni madhu yashchāyamasminnagnau tejomayo - amritamayah purusho yashchāyamadhyātmam vānmayastejomayo - amritamayah purusho - ayameva sa yo·ayamātmedam amritamidam brahmedam sarvam || 3

Translation :- This fire is (like) honey to all beings and all beings are honey for the fire. This shining Immortal Person Who is the Universal Monitor-self energises the fire, and with reference to oneself, this shining immortal being who prompts the speech, is just this self. This self-knowledge is the means of immortality. This is all about Brahman.

Purport :- vide Aitareya Up. 1.2.4. 3

अयं वायुः सर्वेषां भूतानां मधु अस्य वायोः सर्वाणि भूतानि मधु; यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ४ ॥

Ayam vāyuh sarveshām bhutānām madhvasya vāyoh sarvāni bhutāni madhu yashchāyamasmin vayau tejomayo-amritamayah purusho yashchāyamadhyātmam prānastejomayo - amritamayah purusho - ayameva sa yo - ayamātmedam amritamidam brahmedam sarvam || 4

Translation :- This air is (like) honey to all beings; and all beings are (like) honey for this air. This Shining Immortal Universal Monitor-self superintends this air, and with reference to oneself this shining immortal being who breaths (in the body), is just this self and this self-knowledge is the means of immortality. This is all about Brahman.

Purport :- Ait. Up. 1.2.4. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अयमादित्यः सर्वेषां भूतानां मधु, अस्यादित्यस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुष; अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ५ ॥

Ayamādityah sarveshām bhutānām madhvasyādityasya sarvāni bhutāni madhu yashchāyamasminnāditye tejomayo-amritamayah purusho yashchāyamadhyātmam chākshushastejomayo amritamayah pursho ayameva sa yo-ayamātmedamamritamidam brahmedam sarvam || 5

Translation :- This sun is (like) honey for all beings and all beings are (like) honey for this sun. This Shining Immortal Person Who is the universal Monitor-self is in this sun and with reference oneself this shining immortal being who sees through the eye, is just this self. This self-knowledge is the means for immortality. This is all about Brahman.

Purport :- vide Ait. Up. 1.2.4. 5

इमा दिशः सर्वेषां भूतानां मधु, आसां दिशां सर्वाणि भूतानि मधु; यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ६ ॥

Imā dishah sarveshām bhutānām madhvāsām dishām sarvāni bhutāni madhu yashchāyamāsu dikshu tejomayo amritamayah purusho yashchāyamadhyātmam shrautrah prātishrutkastejomayo - amritamayah purusho - ayameva sa yo-ayamātmedamamritamidam brahmedam sarvam || 6

Translation :- These quarters are (like) honey to all beings, and all beings are (like) honey for all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

these quarters. This shining Immortal Who is the Universal Monitor-self is in these quarters; and with reference to oneself, this shining immortal being who hears through the ear and echos, is just this self. This self-knowledge is the means for immortality. This is all about Brahman. 6

अयं चन्द्रः सर्वेषां भूतानां मधु. अस्य चन्द्रस्य सर्वाणि भूतानि मधु; यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ७ ॥

Ayam chandrah sarveshām bhutānām mudhvasya chandrasya sarvāni bhutāni madhu yashchāyamasminchchandre tejomayo-amritamayah purusho yashchāyamadhyātmam mānasastejomayo-amritamayah purusho-ayameva sa yo-ayamātmedamamritamidam brahmedam sarvam || 7

Translation :- This moon is (like) honey to all beings, and all beings are (like) honey for this moon. This shining Immortal Person Who is the Universal Monitor-self is in the moon, and with reference to oneself this shining, immortal being who works through the mind is just this self. This self-knowledge is the means for immortality. This is all about Brahman. 7

इयं विद्युत्सर्वेषां भूतानां मधु. अस्यै विद्युतः सर्वाणि भूतानि मधु; यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ८ ॥

Iyam vidyut sarveshām bhutānām madhvasyai vidyutah sarvāni bhutāni madhu yashchāyamasyām vidyuti tejomayo-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

amritamayah purusho yashchāyamadhyātmam taijasastejo mayo-amritamayah purusho-ayameva sa yo-ayamātmedamamrit-amidam brahmedam sarvam || 8

Translation :- This lightning is (like) honey to all beings, and all beings are (like) honey for this lightning. This Shining Immortal Person Who is the Universal Monitor-self is in this lightning and with reference to oneself, this shining immortal being who is in the light, is just this 'self'. This self-knowledge is the means for immortality. This is all about Brahman. 8

अयं स्तनयित्नुः सर्वेषां भूतानां मधु. अस्य स्तनयित्नोः सर्वाणि भूतानि मधु; यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म इदं सर्वम् ॥ ९ ॥

Ayam stanayitnuh sarveshām bhutānām madhvasya stanay-itnoh sarvāni bhutāni madhu yashchāya masmin stanayitnau tejomayoamritamayah purusho yashchāyamadhyātmam shābdah sauvarastejomayo amritamayah purusho ayameva sa yo-ayamātmedamamritamidam brahmedam sarvam || 9

Translation :- This cloud is (like) honey to all beings, and all beings are (like) honey for this cloud. This Shining Immortal Person Who is the Universal Monitor-self is in this cloud, and with reference to oneself, this shining immortal being who is the sound and tone, he is just this self, this self-knowledge is the means for immortality. This is all about Brahman. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अयमाकाशः सर्वेषां भूतानां मधु, अस्याकाशस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १० ॥

Ayamākāshah sarveshām bhutānām madhvasyākāshasya sarvāni bhutāni madhu yashchāyamasminnākāshe tejomayo-amritamayah purusho yashchāyamadhyātmam hridyākāshastejo mayo-amritamayah purusho-ayam eva sa yo ayamātmedam-amritam idam brahmedam sarvam || 10

Translation :- This space is (like) honey for all beings and all beings are (like) honey for this space. This Shining Immortal Person Who is the Universal Monitor-self is in this space and with reference to oneself, this shining, immortal person who is in the space in the heart, is just this self and this self-knowledge is the means for immortality. This is all about Brahman. 10

अयं धर्मः सर्वेषां भूतानां मधु, अस्य धर्मस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ ११ ॥

Ayam dharmah sarveshām bhutānām madhvasya dharmasya sarvāni bhutāni madhu yashchāyamasmin dharme tejomayo amritamayah purusho yashchayamadhyātmam dhārmastejomayo-amritamayah purusho-ayameva sa yo-ayamātmedamamritamidam brahmedam sarvam || 11

Translation :- This order is (like) honey for all beings and all beings are (like) honey for this order. This Shining Immortal Person Who is the Universal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monitor-self is in this order and with reference to oneself, this shining, immortal person who exists as order abidingness, he is just this self. This self-knowledge is the means for immortality. This is all about Brahman. 11

इदं सत्यं सर्वेषां भूतानां मधु, अस्य सत्यस्य सर्वाणि भूतानि मधु ; यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १२ ॥

Idam satyam sarveshām bhutānām madhvasya satyasya sarvāni bhutāni madhu yashchāyamasmin satye tejomayo - amritamayah purushah yashchāyamadhyātmam sātyastejomayo - amritamayah purusho - ayameva sa yo - ayamātmedam - amritamidam brahmedam sarvam || 12

Translation :- This truth is (like) honey for all beings, and all beings, are (like) honey for the truth. This Shining Immortal Person Who is the Universal Monitor-self is in this truth, and with regard to oneself, this shining, immortal being who exists as truthfulness, is just this self. This self-knowledge is the means for immortality. This is all about Brahman. 12

इदं मानुषं सर्वेषां भूतानां मधु, अस्य मानुषस्य सर्वाणि भूतानि मधु ; यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा ; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १३ ॥

Idam mānusham sarveshām bhutānām madhvasya mānushasya sarvāni bhutāni madhu yashchāyamasmin mānushe tejomayo -

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

amritamayah purusho yashchāyatmadhyātmam mānushastejomayo-amritamayah purushah ayameva sa yo-ayamātmedamamritamidam bhahmedam sarvam || 13

Translation :- This mankind is (like) honey for all beings and all beings are (like) honey for this mankind. This Shining, Immortal Person Who is the Universal Monitor-self is in this mankind and with reference to oneself, this shining, immortal being who exists as a human being, is just this self. This self-knowledge is the means for immortality. This is all about Brahman. 13

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि भूतानि मधु; यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः, पुरुषः, यश्चायमात्मा तेजो योऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥ १४ ॥

Ayamātmā sarvesham bhutānām madhvasyātmanah *sarvāni bhutāni madhu yashchāyamasminnātmani tejomayo amritamayah purusho yashchāyamāmā tejomayo-amritamayah purusho ayameva sa yo ayamātmedamamritamidam brahmedam sarvam* || 14

Translation :- This Paramount-self (Supreme Godhead) is the Nectarine Bliss for all beings, and all beings are blissful as they are *amritasya putrāh* emanated from the Blissful Lord. This Shining Immortal Person Who is the Universal Monitor-self is encompassed within this Paramount-self; and the shining immortal being who is within the corporeal body of individual beings is just this self-(soul). This self-knowledge is the means for immortality. This is all about Brahman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- In this *mantra* we realise that the Supreme Godhead is the Substratum of the Monitor-self as well as of the jiva-soul. In the Gitā we learn that Monitor-self is known as *Purusha* whereas the Supreme God is *Purushottama*. The Supreme-God is the Mainstay for *Brahman* and also of Paramātman, and jivas are His *vibhinnāmsha*.

Previously all these mantras, we are taught, relate to *adhibhuta* and *adhidaivata*—all beings cannot maintain their gross or subtle existence without the support of the elements of the prakriti or nature. As life on earth cannot exist without light, water or air, likewise the *adhidaivatas* too. But it is not the elements of the nature or some-body else is the cause of sustaining the life on earth. It is only Universal Monitor-self Whose Prototype is the Paramount-self, Supreme Godhead is the superintending Force to cause everything to its effect as per His Providence. So He is the life-giving Force in every-effect. The Bliss (Divine Nectar) is the only aspired object for all sentient beings. But jiva-in-bondage feels that the life-sustaining elements on earth are blissful. But they do not know that even those elements come to their respective use only by the Providence of the God. And so none can become independent although essentially every being true to his nature is shining and immortal. It is only when the soul on his emancipation attains Godhead whereby rendering unalloyed devotional service he eternally enjoys the Transcendental Nectarine Bliss as the Lord is '*Rasa*' the very Embodiment of Nactarine Bliss. This is the self-knowledge which is the means for attaining

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

immortality and this is all about Brahman. viz. Brahman, the Supreme-God is the Substratum of every being and everything. And it is He Who is the Nectarine Bliss, and the final Resort for all beings. Jivas after getting emancipation go to that Blissful World and ever enjoy the Nectarine Bliss derived through their unalloyed devotional service to the Supreme Godhead Who is Sri Krishna, the Rasa. '*Rasa-vai-sah*'. 14

स वा अयमात्मा सर्वेषां भूतानामधिपतिः, सर्वेषां भूतानां राजा; तद्यथा रथनाभौ च रथनेमो चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

Sa vā ayamātmā sarveshām bhutānām - adhipatih sarveshām bhutānām rājā tad yathā rathanābhau cha rathanemo chārāh sarve samarpitā evamevāsminnātmani sarvāni bhutāni sarve devāh sarve lokāh sarve prānāh sarva eta ātmānah samarpitāh ‖ 15

Translation :– This Supreme-self, indeed, is the Over-lord of all beings; the King (Sustainer) of all beings. As all the spokes are held together in the hub and felly of a wheel, just so in this Godhead all beings, all gods, all worlds, all breathing creatures, all these selves are held together.

Purport : In the Gitā[1] : God says : 'I am the Source of all creation and everything in the world moves because of Me; knowing thus the wise, full of devotion, constantly worship Me.' Further[2] :

1. Gita X. 8 2. Gita VII. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"There is nothing else which is not encompassed by Me. Like, clusters of yarnbeads formed by knots on a thread, all this is threaded on Me." 15

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

तद्वां नरा सनये दंस उग्र-
माविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वा-
मश्वस्य शीर्ष्णा प्र यदीमुवाच ॥ इति ॥ १६ ॥

Idam vai tanmadhu dadhyan nātharvano ashvibhyāmuvācha, tadetatrishih pashyannavochat –

tadvām narā sanave damsa ugramāvishkrinomi tanyaturna Vrishtim | dadhyan ha yanmadhvātharvano vāmashvasya shirshnā pra yadimuvāchaiti || 16

Translation :- This verily is the honey which the mantra 'Dadhyan' (in Atharvaveda,) declared unto the two Ashvins. Seeing this, the seer spoke : 'O Ashvins in human form, I make known that terrible deed of yours which you did out of greed, even as thunder makes known the coming rain, even the honey which Dadhyan versed in the Atharva Veda, declared to you through the head of a horse.

Purport :- [1]The two Ashvins desired instruction from Dadhyan[2], but he was unwilling to impart it, for Indra had threatened Dadhyan that if he ever told this *madhu-vidyā* to anyone else, he (Indra) would cut off his head. To avoid this untoward result, the Ashvins took off Dadhyan's head and

1. Rig Veda I, 116.12 2. Dadhyan - Dadhichi Muni vide Bh. VI. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

substituted for it a horse head. Then after Dadhyan had declared the *Madhu-vidyā* in compliance with their request and Indra had carried out his threat, and the Ashvins restored to Dadhyan his own head. This story illustrates the extreme difficulties with which even the gods had to secure this knowledge originally possessed by Indra. 16

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

आथर्वणायाश्विना दधीचे-
ऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्रवोचदृतायन्
त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वाम् ॥ इति ॥ १७ ॥

Idam vai tan-madhu dadhyannātharvano ashvibhyāmuvācha | tadetatrishih pashyannavochat:

ātharvanāyāshvinā dadhiche ashvyam shirah pratyairayatam sa vām madhu pravochadritāyan tvāshtram yad dasrāvapi kakshyam vāmiti || 17

Translation:- This, verily, is the honey which Dadhyan, versed in Atharva Veda declared unto the two Ashvins. Seeing this, the seer spoke: 'O Ashvins, you set a horse's head on Dadhyan, in Atharva Veda, ye, terrible ones to keep his promise he declared to you the honey of Tvashtri which is your secret.

Purport:- [1]Keeping one's solemn promise is more important than even life. 17

1. Rig Veda I. 117.22

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः ।
पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ इति ।

स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ॥ १८ ॥

Idam vai tanmadhu dadhyan nātharvano - ashvibhyāmuvācha, tadet - trishih pashyannavochat :

purashchacre dvipadah purashchacre chatuspadah, purah sa pakshi bhutvā purah purusha āvishat iti sa vā ayampurushah sarvāsu purshu purishayo nainena kinchanānāvritam nainena kinchanāsamvritam || 18

Translation :- This, verily, is the honey which Dadhyan, in the Atharva Veda, declared unto the two Ashvins. Seeing this the seer spoke : 'He made bodies with two feet and bodies with four feet. Having first become a bird, He, the Person entered the bodies. This verily, is the Person dwelling in all bodies. There is nothing that is not covered by Him and nothing that is not pervaded by Him.

Purport :- After creating the deva, manusha, pashu etc. i.e. the beings, the Lord as a Monitor of the beings entered into them, because He is the Monitor-self of all beings and He is the Creator as well as Sustainer of all. Therefore He is the established Truth of this *madhu-vidyā*.[1] 18

1. vide Atharva Veda X, 2.30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि बहूनि चानन्तानि च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १९ ॥

Idam vai tanmadhu dadhyan-nātharvano ashvibhyāmuvācha tadetatrishih pashyannavochat:

Rupam rupam pratirupo babhuva tadasya rupam pratichakshanāya indro māyābhih pururupa eyate yuktā hyasya harayah shatā dasha iti ||

ayam vai harayo ayam vai dasha cha sahasrāni bahuni chānantāni cha tadetat brahmāpurvamanaparamanantaramavāhyamayamātmā brahma sarvānubhurityanushāsanam || 19

Translation:- This, verily, is the Honey (Blissful Lord) which 'Dadhyan', in the Atharva Veda, declared unto two Ashvins. Seeing this the seer spoke: 'He made many Self-manifestations Who are *pratirupas*: *sadrisharupa*: identical with Him. So they are to be looked upon as His Own Self-some Forms. Indra (Parameshvara: the Supreme God) through His Supra-logical power *yogamāyā* goes on manifesting Himself in innumerable Forms. That He, being the Almighty manifests Himself as ten Incarnations (*Vishnur matsyādi rupakah*) such as Matsya, Kurma, Varāha etc. Besides that He has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

got *shatāni dasha anantā iti*: innumerable Manifestations. He, the Supreme Godhead, is the All-encompassing Divine Personality (*Haraya Vigrahamātram-vivakhaya - Shrutireva mantram vyākhyāyati: ayam vai haraya iti*) *Ayam eka eva Hari.*

He, verily is tens and thousands, many and Infinite. There was nothing existing before Him, nor after dissolution of the universe — He alone remains. He is within and He is without viz. He remains with His All-pervasiveness; at the same time He is existing everywhere with His Transcendental Personality. He is *sarvānubhu*: *sarvajna*: Omniscient; He is Omnipotent, Omniscient and Omnipresent — this is the teaching.

Purport:- The final lesson of this Madhu-vidyā is that the Supreme-God is the Fountain - source of the Nectarine Bliss which is the ultimately aspired Object of all sentient beings. This Supreme - God also is the Fountain - source of all His Divine Incarnations. He through His Supralogical Power otherwise known as *Yogamāyā* manifests Himself in innumerable Incarnations Who all are identical with Him.[1] He, the Possessor of All-Potencies does such Leelā. Nothing existed before Him nor after pralaya anything except Himself remains. He is within and without. He is Omnipotent, Omnipresent and Omniscient. He is the Substratum of Transcendental Nectarine Bliss. So here it is clearly stated that Sri Krishna Who is '*Rasa*' swarupa is the Fountain-source of all Incarnations:[2] 'Sri Krishna is the

1. vide Isa. Up. 1

2. vide Bhagavata I. 3.28

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Supreme Godhead, the Fountainhead of all Descents. He is second to none of His Descents and He is the Entire Whole'. Gita[1]: 'There is nothing else besides Me'.

'Brahmasamhitā' says: Krishna Who is known as Govinda is the Supreme Godhead. He has an Eternal Blissful Spiritual Body. He is the Origin of all. He has no other origin and He is the Prime Cause of all causes (Please see also its purport)'. In Chāndogya Upanishad......and Isa Upanishad....[2] Though Krishna is the Object of all the Rasas such as *Sāntā-dāsya-sakhya, vātsalya and madhura*, yet He is known mainly as the Lord of Madhura-rati or the Lord of Sweet-Love Transcendence. He is served with *ātma rati, ātma-kridā, ātma-mithuna* etc.[3] everything of His is *Madhura* so we find a beautiful composition about Him known as Sri Sri Madhurāstakam:

Adharam Madhuram vadanam madhuram, nayanam madhuram haritam madhuram |
Hridayam madhuram gamanam madhuram, madhurādipaterakhilam madhuram || 1
Vachanam madhuram charitam madhuram, vasanam madhuram valitam madhuram |
Chalitam madhuram bhramitam madhuram, madhuradhipaterakhilam madhuram || 2
Venurmadhuram renurmadhurah, pānirmadhurah pādau madhurau ||
Nrityam madhuram sakhyam madhuram, madhurādhipaterakhilam madhuram || 3
Gitam madhuram pitam madhuram, bhuktam madhuram suptam madhuram |

1. vide G. VII. 7
2. vide Brih. Up. II. 3.6
3. Ch. Up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rupam madhuram tilakam madhuram madhurādhipaterakhilam madhuram || 4
Karanam madhuram taranam madhuram, Haranam madhuram ramanam madhuram |
Vamitam madhuram shamitam madhuram, madhurādhipaterakhilam madhuram | 5
Gunjā madhurā mālā madhurā, yamunāmadhurā vichi madhurā |
Salilam madhuram komalam madhuram, madhurādhipatarakhilam madhuram || 6
Gopi madhurā leelā madhurā, yuktam madhuram bhuktam madhuram |
Hrishtam madhuram shishtam madhuram, madhurādhipatirakhilam madhuram || 7
Gopā madhurā gavo madhurā, yashtirmadhurā srishtirmadhurā |
Dalitam madhuram phalitam madhuram, madhurādhipaterakhilam madhuram || 8

Sri Rupa Goswāmi in his 'Krishna - deva vande stotram' also narrates about the Sweetness of Sri Krishna.

Lord Sri Chaitanya Mahaprabhu says, 'Every Letter of Krishna's Name gives an immeasurable taste like an ocean of Nectarine Bliss'. 19

Sixth Brahmana

अथ वंशः । पौतिमाष्यो गौपवनात् . गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः—॥ १ ॥

Atha vamshah pautimāshyo gaupavanāt gaupavanah pautimāshyat pautimāshyo gaupavanāt gaupavanah kaushikād kaushikah

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kaundinyāt kaundinyah shāndilyācchāndilyah kaushikāccha gautamāccha gautamah || 1

Translation:- Now the line of teachers in tradition: Pautimāsya received the teachings from Gaupavana, Gaupavana received the teachings from Pautimāshya. This Pautimāshya from another Gaupavana. This Gaupavana from Kaushika, Kaushika from Kaundinya, Kaundinya from Sāndilya, Sāndilya from Kaushika and Gautama, Gautama... 1

अग्निवेश्यात्, आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्च, आनभिम्लात आनभिम्लातात्, आनभिम्लात आनभिम्लातात्ः आनभिम्लातो गौतमात्, गौतमः सैतवप्राचीनयोग्याभ्याम्, सैतवप्राचीनयोग्यौ पाराशर्यात् पाराशर्यो भारद्वाजात्, भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजात्, भारद्वाजः पाराशर्यात्, पाराशर्यो वैजवापायनात्, वैजवापायनः कौशिकायनेः, कौशिकायनिः—॥ २ ॥

Agniveshyādāgniveshyah shāndilyācchanbhimlātācchānabhimlāta - ānabhimlātādānabhimlāta ānabhimlātadānabhimlato gautamād gautamah saitavaprāchinayogyābhyām saitavaprāchinayogyau pārāsharyāt pārāsharyo bharadvājād bhāradvājo bhāradvājāccha gautamāccha gautamo bhāradvājād bhāradvājah pārāsharyāt pārāsharyo baiavāpayanād baijavāpāyānah kaushkāyaneh kaushikāyanih...... || 2

Translation:- (Gautama) from Agniveshya. Agniveshya from Sāndilya and Anabhimlāta, Anabhimlāta from (another) Anabhimlāta, Anabhimlāta from (still another) Anabhimlāta, (this) Anabhimlāta from Gautama. Gautama from Saitava and Prachinayogya, Saitava and Parāchinayogya from Pārāsharya, Pārāsharya from Bhāradvāja, Bhāradvāja

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from Bhāradvāja and Gautama, Gautama from (another) Bhāradwāja, Bhāradvāja from Pārāsharya, Pārāsharya from Baijavāpāyana, Baijavāpayana from Kaushikāyani, Kaushikāyani 2

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः, ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥

Ghritakaushikād ghritakaushikah pārāsharyāyanāt pārāsharyāyanah pārāsharyat parāsharyo jātukarnyaj jatukarnya āsurāyanaccha yāskacchāsurayanastraivane strivaniraupajandhaneraupajanphanirāsure rasurubhāradvajād bharadvāja atreyādātreyo mantermantirgautamad gautamo gautamād gautamo vātsyād vātsyah shandilyacchandilyah kaishoryat kapyāt kaishoryah kapyah kumaraharitād kumāraharito galavād galavo vidurbhikaundinyād vidarbhikaundinyo vatsanapāto bābhravād vatsanapād babhravah pathah saubharat panthāh saubharo-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

āyāsyādāngirasādayāsya āngirasa ābhutestvāshtrādābhutistvāshtro vishvarupāt tvāshtrād vishvarupastvāshtroashvibhyāmashvinau dadhicha ātharvanād dadhyan nātharvano - atharvano daivādatharvā daivo mrityoh prādhvamsanānmrityuh prādhvamsanah pradhvamsanāt pradhvamsana ekarsherekarshirviprachittervíprachittirvyashtervyashtih sanāroh sanāruh sanātanāt sanātanah sanagāt sanakah parameshtinah parameshthi brahmano brahma svayambhu brahmane namah || 3

Translation :- (Kaushikāyani) from Ghritakaushika, Ghritakaushika from Pārasharyāyana, Pārāsharyāyana from Pārāsharya; Pārāsharya from Jātukarnya, Jatukarnya from Āsurāyana and Yāska ; Asurāyana from Traivani ; Traivani from aupajandhani ; Aupajandhani from Āsuri ; Āsuri from Bhāradvāja ; Bharadvāja from Ātreya ; Atreya from Mānti ; Mānti from Gautama; Gautama from Vātsya ; Vātsya from Sāndilya; Sāndilya from Kaishoryakāpya; Kaishoryakāpya from Kumārāhārita. Kumāraharita from Gālava ; Gālava from Vidarbhikaundinya ; Vidarbhikaundinya from Vatsanapa Bābhrava ; Vatsanapa Bābhrava from Pathah Sanbhara, Patha Sanbhara from Ayāsya Āngirasa ; Ayāsya Angirasa from Abhuti Tvashtri, Abhuti Tvāshtri from Vishvarupa Tvāshtri ; Vishvarupa Tvāshtri from the two Ashvins. The two Ashvins from Dadhyane Ātharvana, Dadhyane Atharvana from Atharvan Daiva; Atharvan Daiva from Mrityuprādhvamsana ; Mrityuprādhvamsana from Prādhvamsana, Prādhvamsana from Ekarshi ; Ekarshi from Viprachitti ; Vaiprachitti from Vyashti; Vyashti from Sanāru; Sanāru from Sanātana; Sanātana from Sanaka; Sanaka from Parameshthinah, Parameshthi from (para) Brahmana ; Brahma is self-manifest ; Salutation to Para-Brahman.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport:- It shows that in an unbroken spiritual Preceptoral-line the Transcendental Divine Wisdom comes down from the very Para - Brahman (Suprem - Lord) *Parameshthin:* Brahmā (Guru of Sanaka) *Brahmā: Para-Brahmanah Sarveshuarat Krishnāt prāptavidyo babhuve ityartha.*

We find in the Bhāgavata Sri Krishna discloses about His Tattva to Brahmā for the first time.[1] 3

CHAPTER III

First Brahmana

ॐ। जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः स्विदेषां ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवरुरोध; दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

Aum, janako ha vaideho vahudakshinena yajneneje tatra ha kurupanchālānām brāhmanā abhisametā babhuvustasya ha janakasya vaidehasya vijijnāsā babhuva kah svideshām brāhmanānāmanuchānatama iti sa ha gavām saharamavaruradha dasha dasha pādā ekaikasyāh shringayorābaddhā babhuvuh || 1

Translation :- Janaka (king) of Videha, performed a sacrifice at which many presents were distributed (to the priests). Brāhmanas of the Kurupanchālas were gathered together there. Videharaj Janaka had a desire to know who among these Brāhmans was the most learned in scripture. He kept a thousand cows in a pen and on the horns of each cow were fastened ten coins of gold. 1

1. Bh. III. 4.13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तान्होवाच ब्राह्मणा भगवन्तः, यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः; अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच, एताः सोम्योदज सामश्रवा ३ इति; ता होदाचकार; ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेति; अथ ह जनकस्य वैदेहस्य होताऽश्वलो बभूव; स हैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी ३ इति; स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मः, गोकामा एव वयं स्म इति; तं ह तत एव प्रष्टुं दध्रे होताऽश्वलः ॥ २ ॥

Tān hovācha brāhmanā bhagavanto yo vo brahmishthah sa etā gā udajatāmiti; te ha brāhmanā na dadhrishuratha ha yājnavalkyah svameva brahmachārinamuvāchaitāh somyodaja sāmashravā iti tā hodāchakāra te ha brāhmanāshchucrudhuh katham no brahmishtho bruvitetyatha ha janakasya vaidehasya hotā-ashvala babhuva sa hainam papraccha tvam nu khalu no yājnavalkya brahmishtho - asi iti sa hovācha namo vayam brahmishthāya kurmo gokāmā eva vayam sma iti tam ha tata eva prushthum dadhre hotā - ashvalah || 2

Translation :- He (Janaka) said to them: Venerable Brāhmans, let one of you who is the best learned in Vedic - lore take way these cows. Those Brahmans dared not. Then Yājnavalkya said to his pupil, Samashravas, my dear, drive these cows home. He drove them away. The Brāhmanas became angry. How can he declare himself to be the wisest in the Vedic lesson among us? Now, there was Ashvala, the Hotri-priest of king Janaka of Videha—he now asked him: 'Yājnavalkya, are you indeed, the wisest Vedic scholar among us?'' Yājnavalkya replied: 'I bow to the best Vedic scholastic Brāhmana. But I am just desirous of having those cows.'' Thereupon Ashvala, the Hotri-priest, began to question him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- Although it is generally known that Yājnavalkya was a teacher of the Yajurveda yet in this context Samashravas indicates one who learns the chanting of the Sāman. Hence by implication Yājnavalkya is made out to be versed in all the four Vedas. Particularly at the challenge of Ashvala Yājnavalkya's reply is, 'I bow to the best Vedic scholar'—and he took away the prize declaring himself as the best one. 2

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्युनाप्तम्, सर्वं मृत्युनाभिपन्नम्, केन यजमानो मृत्योराप्तिमतिमुच्यत इति ; होत्रर्त्विजाग्निना वाचा ; वाग्वै यज्ञस्य होता, तद्येयं वाक् सोऽयमग्निः, स होता, स मुक्तिः, सातिमुक्तिः ॥ ३ ॥

Yājnavalkyeti hovācha yadidam sarvam mrityunāptam sarvam mrityunā-bhipannam kena yajamāno mrityorāptimatimuchyata iti hotrartvijā - agninā vāchā vāgvai yajnasya hotā tad yeyam vāk so - ayamagnih sa hotā sa muktih sa - atimuktih ‖ 3

Translation :- "Yājnavalkya", said he, "since everything here is overtaken by death, and swayed by it, by what means does a sacrificer get liberated beyond the clutch of death ?"

(Yājnavalkya answered): "By the Hotri-priest, by fire, by speech. Verily, speech is the Hotri of sacrifice. That which is this speech is this fire, is the Hotri. This is freedom. This is complete emancipation."

Purport :- [1]By culturing Brahma-Upāsanā when the knots of the worldly bondage are cut asunder,

1. vide I. iii.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one attains liberation even during his life time on earth. And after dropping down the body he goes beyond the region of Prakriti (mundanity). So it is not mere sacrifice but the wisdom coupled with devotional practice one gets rid of death and goes to the world of Transcendence.

Bhāgavata[1]: "Neither Yoga nor Sānkhya nor righteousness nor study of Vedas, austerity or renunciation captivates Me (God) as does intense devotion." Further[2]: 'Neither charity, austerity worship, purity of mind, sacred vows are conducive to please Mukunda. Sri Krishna, the Supreme, is propitiated through unalloyed devotion alone. All else is empty show." 3

याज्ञवल्क्येति होवाच, यदिदं सर्वमहोरात्राभ्यामाप्तम्, सर्व-महोरात्राभ्यामभिपन्नम्; केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति। अध्वर्युणर्त्विजा चक्षुषादित्येन; चक्षुर्वै यज्ञस्याध्वर्युः, तद्यदिदं चक्षुः सोऽसावादित्यः, सोऽध्वर्युः, स मुक्तिः, सातिमुक्तिः ॥ ४ ॥

Yājnavalkyeti hovācha yadidam sarvamahorātrābhyāmāptam sarvamahorātrabhyāmabhipannam kena yajamāno-ahorātrayo-rāptimatimuchyata ityadhvaryunartvijā chakshushādityena chakshurvai yajnasyādhvaryustad yadidam chakshuh so-asāvādityah so-adhvaryuh sa muktih sā-atimuktih || 4

Translation:- 'Yājnavalkya', he said, 'since everything here is overtaken by day and night, and swayed by them by what means does a sacrificer get liberated beyond day and night ?'

---

1. Bh. XI. 14.20 2. Bh. VII. 7.52

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Yājnavalkya answered): 'By the Adhvaryu priest, by the eye, by the sun. Verily, the eye is the Adhvaryu of sacrifice. That which is this eye is yonder sun, is the Adhvaryu. This is freedom. This is complete emancipation.

Purport :- 'Days and nights viz. time is the cause of changes in the accessories of rites Iṣṭāpūrta such as new-moon and full-moon sacrifices on which death rests.

Bhāgavata[1] : 'Indeed, those who are addicted to the sense-pleasure and swallowing the foul stink of obnoxious worldliness, are quite ignorant of the fact that Sri Krishna, the All-pervading Over-soul, is the Supreme Goal of humanity. Like the blind leading another blind they are led to the ritualistic sacrifices guided by Vedic words and like so many oxen they are ever bound or entangled from which they cannot extricate themselves.' 4

याज्ञवल्क्येति होवाच, यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तम्, सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम्, केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इति । उद्गात्रर्त्विजा वायुना प्राणेन; प्राणो वै यज्ञस्योद्गाता; तद्योऽयं प्राणः स वायुः स उद्गाता, स मुक्तिः, सातिमुक्तिः ॥ ५ ॥

Yājnavalkyeti hovācha yadiuam sarvam purvapakshāparapakshābhyāmāptam sarvam purvapakshāparapakshābhyāmabhipannam kena yajamānah purvapakshāparapakshayorāptimatimuchyata ityudgātrartvijā vāyunā prānena prāno vai yajnasyodgātā tad yo - ayam prānah sa vāyuh sa udgātā sa muktih saatimuktih || 5

---

1. Bh. VII. 5.31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- 'Yājnavalkya', said he, 'since everything here is overtaken by the bright and dark fortnights and swayed by them, by what means does a sacrificer go beyond the bright and dark fortnights." (Yajnavalkya answered): "By the udgātri-priest, by the wind, by breath. Verily, breath is the udgātri of the sacrifice. That which is this breath is air, is the udgātri. This is freedom, this is complete emancipation.'

Purport[1] :- 5

याज्ञवल्क्येति होवाच; यदिदमन्तरिक्षमनारम्बणमिव, केना-
क्रमेण यजमानः स्वर्गं लोकमाक्रमत इति; ब्रह्मणर्त्विजा मनसा
चन्द्रेण मनो वै यज्ञस्य ब्रह्मा; तद्यदिदं मनः सोऽसौ चन्द्रः, स ब्रह्मा,
स मुक्तिः, सातिमुक्तिः—इत्यतिमोक्षाः; अथ संपदः ॥ ६ ॥

Yājnavalkyeti hovācha yadidamantarikshamanārambanamiva kenācramena yajamānah svargam lokamācramata iti brahmanartvijā manasā chandrena mano vai yajnasya brahmā tad yadidam manah so asau chandrah sa brahmā sa muktih sa - atimuktirityatimokshā atha sampadah || 6

Translation :- 'Yajnavalkya', said he, 'since this atmosphere does not afford a foot-hold, as it were, by what means of ascent does a sacrificer go to the Divine World?"

(Yāgnavalkya answered): "By the Brahman priest, by the mind, by the moon. Verily, the mind is the Brahmā of the sacrifice. That which is the mind is the yonder moon. This is the Brahman. This is freedom. This is complete emancipation.

1, vide I. iii. 24

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

So far about the means of emancipation, now about the achievements.'

Purport :- Here *Svarga-loka : bhagavalloka—vāchitve* the World of the Supreme Divinity which is the Abode for liberated beings. 6

याज्ञवल्क्येति होवाच, कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति ; तिसृभिरिति ; कतमास्तास्तिस्र इति ; पुरोनुवाक्या च याज्या च शस्यैव तृतीया ; किं ताभिर्जयतीति ; यत्किंचेदं प्राणभृदिति ॥ ७ ॥

Yājnavalkyeti hovācha katibhirayamadyargbhirhotā - asmin yajne karishyatiti tisribhiriti katamāstāstisra iti puronuvākyā cha yājyā cha shasyaiva tritiyā kim tābhirjayatiti yat kinchedam prānabhriditi ‖ 7

Translation :- 'Yājnavalkya', said he, 'how many Rig Verses will the Hotri make use of today in this sacrifice ?

(Yājnavalkya replied) : 'three'

'which are these three ?'

'The introductory verse, the accompanying verse, and the benedictory verse as the third.'

'What does one win by these ?'

'All this that is living'. 7

याज्ञवल्क्येति होवाच. कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति ; तिस्र इति ; कतमास्तास्तिस्र इति ; या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते, या हुता अधिशेरते ; किं ताभिर्जयतीति ; या हुता उज्ज्वलन्ति, देवलोकमेव ताभिर्जयति, दीप्यत इव हि देवलोकः या हुता अतिनेदन्ते, पितृलोकमेव ताभिर्जयति, अतीव हि पितृलोकः ;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

या हुता अधिशेरते, मनुष्यलोकमेव ताभिर्जयति अध इव हि मनुष्य-लोकः ॥ ८ ॥

Yānjavalkyeti hovācha katyayamadyā-dhvaryurasmin yajna āhutirhoshyatiti tisra iti katamāstāstisra iti yā hutā ujjvalanti yā hutā atinedante yā hutā adhisherate kim tābhirjayatiti yā hutā ujjvalanti devalokameva tābhirjayati dipyata iva hi devaloko yā hutā atinedante pitrilokameva tābhirjayatyativa hi pitriloko yā hutā adhisherate manushyalokameva tābhirjayatyadha iva hi manusyalokah || 8

Translation :– 'Yājnavalkya', said he, 'how many kinds of oblations will the Adhvaryu-priest pour out today in this sacrifice ?

'three'

'Which are these three ?'

'Those which when offered, flame upward; those which, when offered, flow over; those which, when offered, sink down'.

'What does one win by these ?'

'By those which when offered, the flame is upwards one wins the worlds of the gods as the world of gods gleams. By those which when offered, the flame flows over, one wins the world of the manes, for this world is full of excessive noise. By those which when offered it sinks down, one wins the human world for this world is below.' 8

याज्ञवल्क्येति होवाच, कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति ; एकयेति ; कतमा सैकेति ; मन एवेति, अनन्तं वै मनः, अनन्ता विश्वे देवाः, अनन्तमेव स तेन लोकं जयति ॥ ९ ॥

Yājnavalkyeti hovācha katibhirayamadya brahmā yajnam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dakshinato devatābhirgopāyatityekayeti katamā saiketi mana evetyanantam vai mana-anantā vishve devā anantameva sa tena lokam jayati || 9

Translation :- 'Yājnavalkya', said he, 'with how many gods does this Brahmā priest on the right protect the sacrifice today ?'

'with one'

'which is that one'?

'The mind alone'.

Verily, the function of the mind finally goes to *Ānanta :* Vishnu. Vishnu is the Ānantadeva Who is Infinite. If one can regulate the mind towards the Divine Culture he can attain the Transcendental Plane of Divinity.

Purport :- The mind if spiritualised helps to contemplate upon the Divinity and when mind is dove-tailed in the thought of Divinity as Gitā says, '*Manmanā bhava*' etc., it takes oneself to the proximity of Godhead.[1] 9

याज्ञवल्क्येति होवाच, कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति; तिस्र इति ; कतमास्तांस्तिस्र इति; पुरोनुवाक्या च याज्या च शस्यैव तृतीया; कतमास्ता या अध्यात्ममिति, प्राण एव पुरोनुवाक्या, अपानो याज्या, व्यानः शस्या; किं ताभिर्जयतीति; पृथिवीलोकमेव पुरोनुवाक्यया जयति, अन्तरिक्षलोकं याज्यया, द्युलोकं शस्यया; ततो ह होताश्वल उपरराम ॥ १० ॥

Yājnyavalkyeti hovācha katyayamadyodgātā - asmin yajne stotriyāh stoshyatiti tisra iti katamāstāstisra iti puronuvākyā

1. vide I. iii. also Ch. Up. IV. xvi. 1-21

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cha yājyā cha shasyaiva tritiyā katamāstā yā adhyātmamiti prāna eva puronuvākyāapāno yājyā vyānah shasyā kim tābhirjayatiti prithivilokameva puronuvākyayā jayatyantarikshalokam yājyayā dyulokam shasyayā tato ha hotā - ashvala upararāma || 10

Translation :– 'Yājnavalkya', said he, 'how many hymns of praise will the Udgātri-priest chant today in the sacrifice ?'

'Three'

'Which are those three ?'

'The introductory hymn, the hymn accompanying the sacrifice and the benediction hymn as the third.'

'Which are these three with reference to the life (*prāna* or breathing) ?'

The introductory hymn is the in-breath, the hymn accompanying the sacrifice is the out-breath (*apāna*). The benedictory hymn is the diffused breath (*vyāna*).

'What does one win by these ?'

'By the introductory hymn one wins the earth; by the accompanying hymn the celestial-world or world in the space; and by the benedictory hymn one wins the heaven.

Purport :– By such sacrificial rite one gains either worldly or celestial enjoyments. Other things are clear. Gitā says : 'After enjoying those worlds once again they come down. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Second Brahmana

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ; याज्ञवल्क्येति होवाच, कति ग्रहाः कत्यतिग्रहा इति । अष्टौ ग्रहाः, अष्टावतिग्रहा इति ; ये तेऽष्टौ ग्रहाः, अष्टावतिग्रहाः, कतमे त इति ॥ १ ॥

Atha hainam jāratkārava ārtabhāga papraccha yājnavalkyeti hovācha kati grahāh katyatigrahā iti. ashtau grahā ashtāvatigrahā iti ye te-ashtau grahā ashtāvatigrahāh katame ta iti || 1

Translation :– Then Jāratkārava Ārtabhāga questioned him : 'Yājnavalkya', said he, 'how many *grahas* (perceivers) are here, how many *atigrahas* (over-perceivers) are there ?'

'Eight *grahas* and eight *atigrahas*'.

'Which are those eight *grahas* and eight *atigrahas* ?'

Purport :– The *grahas* are the organs of perception, and the *atigrahas* are the objects of perception. 1

प्राणो वै ग्रहः, सोऽपानेनातिग्राहेण गृहीतः, अपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

Prāno vai grahah, soapānenātigrāhena grihitah-apānena hi gandhānjighrati || 2

Translation :– The nose is the organ of perception. It is seized (controlled) by the apāna-breath as an over-perceiver, for by the apāna-breath one smells an odour. 2

वाग्वै ग्रहः, स नाम्नातिग्राहेण ग्रहीतः, वाचा हि नामान्यभिवदति ॥ ३ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vāgvai grahah, sa nāmnātigrāhena grihitah, vachā hi nāmānyabhivadati, | 3

Translation :- Speech, indeed, is the organ of perception. It is seized or controlled by Name (Nomenclature) as *atigraha,* i.e by speech one utters names. 3

जिह्वा वै ग्रहः, स रसेनातिग्राहेण गृहीतः, जिह्वया हि रसान्विजानाति ॥ ४ ॥

Jihvā vai grahah, sa rasenātigrāhena grihitah, jihvayā hi rasān vijānāti || 4

Translation :- The tongue, indeed, is the organ of perception. It is controlled by taste as an *atigraha* (over-perceiver) for by tongue one knows tastes. 4

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः, चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

Chakshurvai grahah, sa rupenātigrāhena grihitah, chakshushā hi rupāni pashyati || 5

Translation :- The eye, indeed, is the organ of perception. It is controlled by the colour, as *atigraha*, for one sees colours through the eye. 5

श्रोत्रं वै ग्रहः स शब्देनातिग्राहेण गृहीतः, श्रोत्रेण हि शब्दाञ्शृणोति ॥ ६ ॥

Shrotram vai grahah, sa shabdenātigrāhena grihitah, shrotrena hi shabdān shrinoti || 6

Translation :- The ear, indeed, is the organ of perception. It is controlled by sound as an *atigraha,* (over-perceiver) for by the ear one hears sounds. 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मनो वै ग्रहः, स कामेनातिग्राहेण ग्रहीतः, मनसा हि कामान्कामयते ॥ ७ ॥

Mano vai grahah, sa kāmenātigrāhena grihitah, manasā hi kāmān kāmayate ‖ 7

Translation :- The mind, indeed is the organ of perception, it is controlled by desire as an *atigraha*, over-perceiver for by the mind one thinks about desirers. 7

हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः, हस्ताभ्यां हि कर्म करोति ॥ ८ ॥

Hastau vai grahah sa karmanātigrāhena grihitah hastābhyām hi karma karoti ‖ 8

Translation :- The hands, indeed, are the organs of perception. They are controlled by action, the *atigraha,* for by the hands one performs actions. 8

त्वग्वै ग्रहः, स स्पर्शेनातिग्राहेण गृहीतः, त्वचा हि स्पर्शान्वेदयत—इत्येतेऽष्टौ ग्रहाः, अष्टावतिग्रहाः ॥ ९ ॥

Tvag vai grahah, sa sparshenātigrāhena grihitah, tvacā hi sparshān vedayata ityete astau grahā, ashtāvatigrahāh ‖ 9

Translation :- The skin, indeed, is the organ of perception, it is controlled by touch as an *atigraha,* for by the skin one feels touch. These are the eight-organs of perception, and eight over perceptions. 9

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्युः, अन्नं का स्वित् सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्युः सोऽपामन्नम्, अप पुनर्मृत्युं जयति ॥ १० ॥

Yājnavalkyeti hovācha yadidam sarvam mrityorannam kā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

svit sā devatā yasyā mrityurannamityagnirvai mrityuh so - apāmannamapa punarmrityum jayati || 10

Translation :- 'Yājnavalkya'; said he, 'since everything here is food for death, pray, what, is that Divinity for Whom death is food?' 'Fire (Rudra) verily, is death. It is the food of water (Nārāyana). He wards off death who knows this.'

Purport :- *Agni : kālāgnirudraparatvam—yathā : agnirvai rudra :* so here fire denotes Rudra : lord of destruction. *Āpah : Nārāyanaparatvam* : so here water denotes Nārāyana.

The *grahas* and *atigrahas* are the fetters. Every thing is the food of Death as everything is born and is imperilled by and subject to death. It is Rudra who is the destroyer and the very Rudra himself meets an end of his life by the providence of Lord Nārāyana's law of dissolution. It is only Nārāyana Who is beyond death. So one who realises Him overcomes death. 10

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो ३ नेति; नेति होवाच याज्ञवल्क्यः, अत्रैव समवनीयन्ते स उच्छ्वयति, आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

Yājnavalkyeti hovācha yatrāyam purusho mriyata udasmāt prānāh 'crāmantyāho neti neti hovācha yājnavalkyo atraiva samavaniyante sa ucchvayatyādhmāyatyādhmāto mritah shete | 11

Translation :- 'Yājnavalkya' said he, 'when such a liberated person (sage) dies, what happens to his senses do they go out from him or not?' 'No', said Yājnavalkya. They are gathered together right in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

him. The body swells, it is inflated and thus inflated the dead body lies.

Purport:- When the liberated man's senses are cognitioned with spiritual Potency, the senses remain with unfettered soul. It is only the body that drops down like the outer skin of a snake. His spiritualised senses ever function in rendering unalloyed devotional service to the Supreme God.

'*Yo-ātmakāmo nishkāma āptakāma ātmakāmo na tasmāt prānā utcrāmanto: Brahmani tasmin ilnā bhavanti, evam linatvādeva na vidusho mritatvahāmiriti:* being dove-tailed in unalloyed service to God-head he knows no death. 11

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियते किमेनं न जहातीति; नामेति, अनन्तं वै नाम, अनन्ता विश्वे देवाः; अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

Yājnavalkyeti hovācha yatrāyam purusho mriyate kimenam na jahātiti nāmetyanantamvai nāmānantā vishve devā anantameva sa tena lokam jayati || 12

Translation:- 'Yājnavalkya', said he, 'when such a liberated person dies what is it that does not leave him?'

The divinity-impregnated one is dove-tailed in *Ānanta*-Vishnu. Vishnu is the Ānantadeva Who is Infinite. Thereby one who is dove-tailed in unalloyed devotional service to Vishnu attains the *Anantam: shāshvatam lokam:* the World of Transcendence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- Such a liberated sage already got his senses divinised as we have learnt in the previous *mantra*. Here special emphasis is given upon the divinely impregnated nomenclature which becomes identical with the soul dove-tailed in devotion to Ānanta-Vishnu.

Sri Rāmānuja in his 'Sribhāsya says: *Nāmadheya: kirtim*. When Lord Sri Chaitanya asked Rāyarāmānanda 'what is the best *kirti?*' Rāyarāmānanda said: 'To feel proud as a humble devotee of God Krishna.' 12

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्. पृथिवीं शरीरम्, आकाशमात्मा, ओषधीर्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति; आहर सोम्य हस्तमार्तभाग, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति। तौ होत्क्रम्य मन्त्रयांचक्राते; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः, पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति। ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

Yājnavalkyeti hovācha yatrāsya purushasya mritasyāgnim vāgapyeti vātam prānashchakshurādityam manashchandram dishah shrotram prithivim shariramākāshamātmaushadhirlomāni vanaspatin keshā apsu lohitam cha retashcha nidhiyate kyāyam tadā purusho bhavatityāhara somya hastamārtabhāgā vāmevaitasya vedishyāvo na nāvetat sajana iti tau hotcramya mantrayānchacrāte tau ha yaduchatuh karma haiva taduchaturatha yat prashashamsatuh karma haiva tat prashashamsatuh punyo vai punyena karmanā bhavati pāpah pāpeneti tato ha jāratkārava ārtabhāga upararāma || **13**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- 'Yājnavalkya', said he, 'when the speech of a dead man (here not the liberated one as stated above) goes into fire, his breath into wind, his eye into the sun, his mind into the moon, his hearing into the quarters of the heaven, his body into the earth, his self into the space, the hairs of his head into plants, the hairs of his body into trees, and his blood and semen are placed in water, what then becomes of this person?'

'Artabhāga, my dear, take my hand. We two alone shall know of this. This is not for us two to speak about that in public'.

The two went away and deliberated. What they said as actions in life, what they praised was good disposition in life. Verily, one becomes good by virtuous, scriptural actions, and not by doing bad or evil deeds in life.

Thereupon, Artabhāga of the line of Jaratkāru kept silent.

Purport :- One's actions in life build his future. The results of actions produce accordingly rebirth.

By following the path of devotion one goes to the World of liberation viz. Abode of Sri Hari. *Punyasthitena rupena svargam nirayamanyagah :* by doing virtuous *karma* one goes to the heavenly worlds and by evil deeds goes to hell.

So Bhāgavata says[1]: 'Even the knowledge of Abstract Brahman, however pure, when divorced from devotional aptitude towards the Supreme Lord

1. Bh. I. 5.12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sri Krishna, does not lead to perfect liberation; then how can there shine an action performed with a selfish desire which always causes pain, grief and sorrow both during its performance and its fruition, or even a selfless or desireless action if not consecrated to the Lotus Feet of the Supreme Lord Sri Krishna? 13

Third Brahmana

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ ; याज्ञवल्क्येति होवाच । मद्रेषु चरकाः पर्यव्रजाम, ते पतञ्चलस्य काप्यस्य गृहानैम ; तस्यासीद्दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति ; सोऽब्रवीत्सुधन्वाङ्गिरस इति ; तं यदा लोकानामन्तानपृच्छाम, अथैनमब्रूम, क्व पारिक्षिता अभवन्निति ; क्व पारिक्षिता अभवन्, स त्वा पृच्छामि याज्ञवल्क्य, क्व पारिक्षिता अभवन्निति ॥ १ ॥

Atha hainam bhujyurlāhyāyanih papraccha yājnavalkyeti hovācha madreshu charakāh paryabrajāma te patanchalasya kāpyasya grihānaima tasyāsid duhitā gandharva grihitā tamapricchāma ko-asiti so-abravit sudhanvāngirasa iti tam yadā lokānāmantānapricchāmāthainamabruma kva pārikshitā abhavanniti kva pārikshitā abhavan sa tvā pricchāmi yājnavalkya kva pārikshitā abhavanniti || 1

Translation :- Then Bhujyu Lāhyāyani asked him, 'Yājnavalkya' said he, 'we were travelling as wanderers in the madra tribe and around our wandering we came to the house of Patanchala-kāpya. He had a daughter who was possessed by a gandharva. We asked him. 'who are you?' He said, 'I am Sudhanvan, a descendant of Angirasa'. When we were asking him about the limits of the world, we said to him, 'where have gone the Parikshitas?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

where are they now?'—I now ask you Yājnavalkya where have gone the Parikshitas'.

Purport :- *Parikshitah pradyumnāh, ashvamedhayājina indrāh. 'Pradyumnah kāmanāmā-asau parikshita. Sarve kamātparo vishnuh parikshiditi kirtitah tatputratvātkāmādevah parikshita iti smrihah.* Pradyumna is known as Parikhsit. The question is: those who were Associates of Bhagavān Sri Krishna where have they gone and also one who has performed one hundred Ashvamedha yajna where has he gone? Is it that both of them have gone to the same place or not? 1

स होवाच, उवाच वै सः, अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति; क्व न्वश्वमेधयाजिनो गच्छन्तीति; द्वात्रिंशतं वै देवरथाह्न्यान्ययं लोकः; तं समन्तं पृथिवी द्विस्तावत्पर्येति; तां समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति; तद्यावती क्षुरस्य धारा, यावद्वा मक्षिकायाः पत्रम्, तावानन्तरेणाकाशः; तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्, तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति; एवमिव वै स वायुमेव प्रशशंस; तस्माद्वायुरेव व्यष्टिः, वायुः समष्टिः; अप पुनर्मृत्युं जयति य एवं वेद। ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

Sa hovāchovācha vai so-agacchan vaite tad yatrāshvamedhayājino gacchantiti kva nvashvamedhayājino gacchanti iti dvātrimshatam vai devarathāhnyānyayam lokastam samantam prithivi dvistāvat paryeti tām samantam prithivim dvistāvat samudrah paryeti tad yāvati kshurasya dhārā yāvadvā makshikāyāh patram tāvānantarenākāshastānindrah suparnobhutvāvāyave prāyacchat tān vāyurātmanidhitvā tatrāgamayad yatrāshvamedhayājino-abhavannityevamiva vai sa vāyumeva

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prashashamsa tasmād vāyureva vyashtih vāyuh samashtirapa punarmrityum jayati ya evam veda tato ha bhujyurlāhyāyani-rupararāma || 2

Translation :- Yājnavalkya said, 'the gandharva evidently told you that they have, gone whither the horse-sacrificers go'.

'Where', pray, 'do the horse-sacrificers go ?'

'This inhabited world is as broad as thirty-two times the space covered by the sun's chariot in a day. The earth, which is twice as wide, surrounds it on all sides. The ocean which is twice as wide, surrounds the earth on all sides. Then there is an inter-space as broad as the edge of a razor or the wing of a mosquito. Indra, having become a bird carried them to vāyu placing them in himself, led them to Brahma-loka where the horse-sacrificers remain'.

Thus he (Sudhanvan) praised Vāyu. Therefore Vāyu is the separate individual and is also the totality of all individuals. He who knows it as such conquers further death. After that Bhujya Lāhyāyani kept silent.

Purport :- Bhujyu Lāhyānani was a karmakāndi-priest. His knowledge could go upto the result that one gains in horse-sacrifice. So Yājnavalkya here, merely says that those Pārikshitas gained no lesser world than the world that is gained by horse-sacrificer. But he has incidentally pointed out that Indra performed one hundred such horse-sacrifices and when he became Garuda, a bird to carry God, he proudly carried those Pārikshitas and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

happily delivered them to Vāyu who is next to God (mediator) and happily held them into his bosom and personally carried them to Brahma-loka, the Transcendental Abode which is their eternal place. By the bye, we also learn, that Indra although had one hundred horse-sacrifices' merit, he could carry such associates of God but he could not directly approach the Divinity –he had to deliver them to Vāyu. Therefore even the menit of one hundred horse-sacrifice cannot make oneself attain that Transcendental place. Yājnavalkya indirectly indicated all these. 2

Fourth Brahmana

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः; योऽपानेनापानीति स त आत्मा सर्वान्तरः, यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त आत्मा सर्वान्तरः, एव त आत्मा सर्वान्तरः ॥ १ ॥

Atha hainamushastashchācrāyanah papraccha yājnavalkyeti hovācha yat sākshādaparokshāt brahma ya ātmā sarvāntara-stam me vyāchakshvetyesha ta ātmā sarvāntarah katamo yājnavalkya sarvāntaro yah prānena prāniti sa ta ātmā sarvāntaro yo - apānenāpāniti sa ta ātmā sarvāntaro yo vyānena vyāniti sa ta ātmā sarvāntaro ya udānenodāniti sa ta ātmā sarvāntara eva ta ātmā sarvāntarah ‖ 1

Translation :– Then Ushasta Chākrāyana asked him, 'Yajnavalkya', 'enlighten me in respect of Brahman Who is Ever-existent and directly perceived

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(by the seers) as the Inner-self of every being. He is within you and He is the same Who is within all.

Who is within all, Yājnavalkya ?"

He by Whose Providence your jiva-ātmā breaths in is the Inner-self (Monitor-self) of yours, Who is again existent in all. He by Whose Providence your jiva-ātmā breaths out is the Inner-self of yours and He is existent in all. He by Whose Providence your jiva-ātmā pervades although the body (though vyāna) is the Inner-self of yours and He is existent in all. He by Whose Providence your jiva-soul goes out (through udāna) is the Inner-self of yours; and he is existent in all. He is the Monitor-self of yours as well as for all.

Purport :- *Sarvāntara-ātmā :* etc. *ātmā vā are drashtavyah* — etc. The Inner-self or Monitor-self is existent in all. He is perceived through *Bhagavat prasādātaiva* by the Grace of God alone.[1]

The Māyāvādin explains the identity of jiva-ātmā with Paramātmān. Then '*kena kam pashyat*' besides the individual jiva-ātmān can never be found in all. If that could be in all then one's suffering would be the suffering for all or one's *mukti* would be the *mukti* for all. Therefore oneness of jiva-souls has no ground and as that of identity. 1

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति; यदेव साक्षादपरोक्षाद्ब्रह्म; य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः,

1. vide II. 4.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कतमो याज्ञवल्क्य सर्वान्तरः ? न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुया, न मतेर्मन्तारं मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः। एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम्। ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

Sa hovācho shastashchācrāyano yathā vibruyādasyau gaurasāvashva ityevamevaitad vyapadishtam bhavati yadeva sākshādaparokshād brahma ya ātmā sarvāntarastam me vyāchakshvetyesha ta ātmā sarvāntarah katamo yājnavalkya sarvāntarah, na drishterdrashtāram pashyerna shruteh shrotāram shrinuyā na matermantāram manvithā na vijnātervijnātāram vijāniyāh esha ta ātmā sarvāntaro – ato – anyadārtam tato hoshastashchācrāyana upararāma || 2

Translation :- Ushasta Cākrāyāna said: This has been explained to me just as one might say. This is a cow, this is a horse etc.

Enlighten me about the Brahman Who is ever-existent and directly perceived (by the seers) as the Inner-self or Monitor-self of all beings. He is within you and He is the Same-one within all.

'Who is within all, Yājnavalkya ?'

You cannot see Him Who is the Seer of seeing. You cannot hear of Him Who is the Hearer of hearing. You cannot think of Him Who is the Thinker of thinking. You cannot understand Him Who is the Understander of understanding. He is the Inner-self of you and again He is existent in all. Besides Him everything else is subject to modification. Thereupon Ushasta Cakrāyana kept silent.

Purport :- One who has possessed intuitive wisdom alone can have *darsana shravana-manana-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nididhyāsanam viz. vision of the God etc...Although it is enjoined in the Shruti that the Brahman should be *shrotavyo drastavyah* etc. to be heard, to be perceived etc., an aspirant cannot have such direct realisation or perception of God. Therefore for such a sincere aspirant the preceptor gives him an idea through some qualitative examples. Somehow one can understand the rule of modification. So finally the seer (guru) says to the disciple that 'know Him the Inner-self of you and at the same time He is existing in all and as such beside Him everything else is subject to modification. Absolutely there ever remain observer and observation. Bhāgavata says, "God is He Who has reserved His right of not being exposed to human senses. 2

Fifth Brahmana

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरः? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात्? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम्। ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

Atha hainam kaholah kaushitakeyah papraccha yājnavalkyeti-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hovācha yadeva sākshādaparokshād brahma ya ātmā sarvāntarastam me vyāchakshvetyesha ta ātmā sarvāntarah, katamo yājnavalkya sarvāntaro yo ashanāyāpipāse shokam moham jarām mrityumatyeti, etam vai tamātmānam viditvā brāhmanāh putraishanāyāshcha vittaishanāyāshcha lokaishanāyāshcha vyuthāyātha bhikshācharyam charanti yā hyeva putraishanā sā vittaishanā yā vittaishanā sā lokaishanobhe hyete eshane eva bhavatah, tasmād brāhmanah pānditvam nirvidya bālyena tishthāset bālyam cha pānditcase cha nirvidyātha muniramaunam cha maunam cha nirvidyātha brāhmanah sa brāhmanah kena syād yena syāt tenedrisha evāto anyadārtam tato ha kaholah kaushitakeya upararāma || 1

Translation :- Then Kahola Kaushitakeya questioned him, 'Yājnavalkya, enlighten me in respect of Brahman Who is Ever-existent and directly perceived (by the seers), as the Inner-self of all.' 'He is within you and He is the same one within all.' "Who is within all, Yajnavalkya?" 'He is That Who transcends hunger and thirst, sorrow and delusion, old age and death. The Brāhmanas (knowers of Truth) have realised Him by overcoming desire for sons, desire for wealth and desire for worlds, but living the life of mendicants. That which is the desire for sons is the desire for wealth, that which is the desire for worlds for both these are merely desires. Therefore let a man of wisdom after going beyond knowledge lead a way of life like a child without any attachment to the material gains. When in the course of his culturing devotion to God the God peeps into his heart and finds him transcend the rules and reguiations of the Shāstric injunctions and lead a simple and child-like conduct of life, then he becomes meditative one. When he goes still

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beyond that stage and as God plays hide and seek with him, he transcends ascetic or non-ascetic stage of life and becomes a mystic devotee becoming totally God-centred.'

'How does such a God-centred mystic devotee behave?' 'However he behaves, he is just that. Ought else than this illustrious one is a wretched one.'

Thereupon Kahola Kaushitakeya kept silent.

Purport :- A brāhmana should not only be well-versed in Vedic-lessons but also must know the efficacy thereof. *Sā vidyā tam matir jayā*: that is the wisdom which makes oneself devoted to God; when the ego of learning goes away and brings unto him the humbleness as Brahmā says:[1] 'O Thou Omnipresent Possessor of all the six Divine Qualities in the fullest degree, Knower of the hearts of Yogeswaras, who can unravel the mysteries of Thy Glorious Deeds and Exploits in the three worlds? Thou performest Thy Deeds under cover of Thy *Yoga-māyā*, Thy Internal Self-conscious exhilarating Energy. O Lord! he who is blessed with the iota of Grace from the couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities; none else can realise Thy Glories even though one may be discriminating Thy Truths for a long time all along through his emperic knowledge.'[2] 'Sri Rukmini to Sri Krishna: 'O Bhuvanasundara! (the Embodiment of all beauty in the three worlds), 'O Achyuta! The Glories of Thy Qualities and Deeds entering into the

1. Bh. X. 14.21, 29; 2. Bh. X. 52.37

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ear-holes of those that have ears to hear, dissipate the threefold afflictions of fallen souls. Those who have spiritual eyes to visualise Thy Sweet Beautiful Human Form, attain the acme of their desires in visualising Thee, though Thou art beyond material vision and introspection. Hearing of Thine Beautiful Form and Qualities, my heart has gone to Thee without fear of shame'. Further[1] O Lord! We meditate upon Thy Lotus Feet. Thou art enveloped with Thy Qualities which cover Thy Real Self, but Thou art endowed with Thy Own *Samvit* or Wisdom-giving Potency which enables You to witness all qualities, Spiritual and mundane.

And finally one becomes a mystic devotee.[2] 'A mystic devotee visualises through his untainted souls's eyes his most beloved Lord, spreading His Glories in every being and every being enshrined with devoutness in His service. Thereby he feels ever thrilled of joy everywhere.'

How he behaves?

[3]'At times he would cry (in pangs of separation), at times becomes overwhelmed with great joy in loving thought of the Lord, and would laugh with full of delight at His Thought that he would sing His Praises at the top of his voice. Sometimes he would cry aloud with deep emotion when Sri Krishna reveals Himself in his heart, sometimes would dance intoxicated with joy, and at times would imitate the Leelās of Sri Krishna, deeply immersed and lost in meditating on the Lotus Feet of Sri Krishna. Some-

1. Bh. X. 16.46
2. Bh. XI. 2.45
3. Bh. VII. 4. 39-42

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

times would be overwhelmed with ecstatic delight at the Touch of the Supreme Lord—he would be seen filled with horripulation and remaining motionless for sometime with his eyes shut out of that ecstatic delight.'

So here Yājnavalkya speaks about a Parama Bhāgavata devotee of Sri Krishna, the supreme Par-Excellence.

So this Upanishad clearly states that highest attainment in life is to become an unalloyed devotee of Sri Krishna.

There remains two different selves: viz. the individual self (soul) and the Supreme-self. Gitā also says[1] 'There are two Purushas, one kshara, changeable, because of his faltering nature from his real self, owing to his *Tatasthā* tendency. All the jivas are ksharas and the other *Akshara Kutastha* or the Unchangeable. The *Aksharas* are known as *Svāmsas* (Associated Parts) The Aksara-Purusha is characterized by His threefold manifestations, viz., (i) the All-pervading Brahman existing as the Negative Principle in the manifestive world and therefore a Relative and not the Absolute One, and (ii) the All-pervading Partial Aspect known as Paramātman the Refuge and Indweller of all jivas, also not the Absolute but a Relative Principle.

Atho muktā amuktashcha na svatantrah kadāchana, svatantastu saekaiko bhagavān Purushottama Sri Krishanah: Neither the *muktas* nor the jivas-in-

1. vide XV. 16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bondage are having their supreme freedom. They are ever under the control of God Who alone is having His Supreme Autocracy therefore He is Purushottama Sri Krishna. 1

Sixth Brahmana

अथ हैनं गार्गी वाचक्नवी पप्रच्छ; याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च, कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति, वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति; गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति; आदित्यलोकेषु गार्गीति; कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति; चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति; कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति; देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति; कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति; प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति; कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच, गार्गि माऽतिप्राक्षीः मा ते मूर्धा व्यपप्तत्, अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि, माऽति प्राक्षीरिति; ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥

Atha hainam gārgi vāchaknavi papraccha yājnavalkyeti hovācha yadidam sarvamapsvotam cha protam cha kasminnu khalvāpa otāshcha protāshcheti vāyau gārgiiti kasminnu khalu vāyurotashcha protashchetyantarikshalokeshu gārgiti kasminnu khalvantarikshalokā otāshcha protāshcheti gandharvalokeshu gārgiti kasminnu khalu gandharvalokā otāshcha protāshetyādityalokeshu gārgiiti kasminnu khalvādityalokā otāshch protā-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sheheti chandralokeshu gārgiti kasminnu khalu chandralokā otāshcha protāshcheti nakshatralokeshu gārgiiti kasminnu khalu nakshatralokā otāshcha protāshcheti devalokeshu gārgiiti kasminnu khalu devalokā otāshcha protāshchetindralokeshu gārgiti kasminnu khalvindralokā otāshcha protāshcheti prajāpatilokeshu gārgiti kasminnu khalu prājapatilokā otāshcha protāshcheti brahmalokeshu gārgiti kasminnu khalu **brahmalokā** *otāshcha protāshcheti sa hovācha gārgi mā-atiprākshirmā te murdhā vyāpaptadanatiprashnyām vai devatāmatipricchasi gārgi mā-atiprākshiriti tato ha gārgi vāchaknavyupararāma* || 1

Translation :- Then Gārgi Vāchaknavi asked him : 'Yājnavalkya', 'since all this here is woven like warp and woof in water on what, is the water woven like warp and woof ?'

A. 'On air, O Gargi.'

Q. On What, then is air woven, like warp and woof ?

A. On the worlds of the sky, O Gargi.

Q. On what then, pray, are the worlds of the sky woven, like warp and woof ?

A. On the worlds of the Gandharvas, O Gargi.

Q. On what are the worlds of the Gandharvas woven, like warp and woof ?

A. On the worlds of the sun, O Gargi.

Q. On what then are the worlds of the sun woven, like warp and Woof ?

A. On the worlds of the moon, O Gargi.

Q. On what then pray, are the worlds of the moon woven, like warp and woof ?

A. On the worlds of the stars, O Gargi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Q. On what then, pray, are the worlds of the stars woven, like warp and woof?

A. On the worlds of gods, O Gargi.

Q. On what then, pray, are the worlds of the gods woven, like warp and woof?

A. On the worlds of Indra, O Gargi.

Q. On what then pray, are the worlds of Indra woven, like warp and woof?

A. On the worlds of Prajāpati, O Gārgi.

Q. On what then, are the worlds of the Prajāpati woven, like warp and woof?

A. On the worlds of Brahmā, O Gargi.

Q. On what then, are the worlds of the Brahmā woven, like warp and woof?

A. Yajnavalkya said: 'Gārgi, do not question too much, lest your head fall off. In truth, you are questioning too much about a Divinity Who is not to be reasoned out. O Gārgi, do not question too much.' There upon Gārgi Vāchaknavi kept silent.

Purport :- All the worlds which are subject to dissolution are woven on the Brahma-loka (world of Brahmā) which is the highest world in the universe. But beyond that there is the world *muktikānām parāshrayah.* which is the world, the final Resort of all the liberated-souls that is known as Paramapada Vaikuntha and that world cannot be inferred by logic or empiricism. That World or Divinity thereof may be conceived only through intuitive wisdom. Here Gārgi's question was inferential. So

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yājnavalkya rightly said, 'do not try to know through inference about a Deity Who must be approached only through the Transcendental Process of Grace-descending.

Bhāgavata[1]: 'Even Ananta Deva knows not the limitation of the Supreme Lord Sri Krishna and His unbounded charging of His Kāla-shakti. The Supreme Lord exercises His māyā-shakti pervading all through the cosmos (Mahat, ahankāra, five great elements, their five properties and eleven senses) at one and the same time and creates this universe'. Further[2] 'I offer my humble obeisance to the Lotus Feet of the Supreme Lord Sri Krishna Who is inaccessible to me, (to Brahmāji) and to all gods and from Whom the worlds with their receptable mind recede when they have found Him inaccessible to them. 1

Seventh Brahmana

अथ हैनमुद्दालक आरुणिः पप्रच्छ; याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति, सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तं भगवन्वेदेति;

1. Bh. III. 6.2
2. Bh. III. 6.10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च. यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्, स देववित्, स वेदवित्; स भूतवित्, स आत्मवित्, स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद; तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति; वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति; यो वा कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

Atha hainamuddālaka ārunih papraccha yājnavalkyeti hovācha madreshvavasāma patanchalasya pāpyasya griheshu yajnamadhiyānāstasyāsid bhāryā gandharvagrihitā tamapricchāma ko-asiti so-abravit kabandha ātharvana iti so-abravit patanjalam kāpyam yājnikāmshcha vettha nu tvam kāpya tat sutram yenāyam cha lokah parashcha lokah sarvāni cha bhutāni samdribdhāni bhavantiti so-abravit patanchalam kāpyo nāham tad bhagavan vedeti so abravit patanchalam kāpyam yājnikāmshcha bettha nu tvam kāpya tamantaryāminam ya imam cha lokam param cha lokam sarvāni cha bhutāni yo-antaro yamayatiti so-abravit patanchalah kāpyo nāham tam bhagavan vedeti so-abravit patanchalam kāpyam yājnikāmshcha yo vai tat kāpya sutram vidyāt tam chāntaryāminamiti sa brahmavit sa lokavit sa devavit sa vedavit sa bhutavit sa atmavit sa sarvaviditi tebhyoabravit tadaham veda tacchettvam yājnavalkya sutramavidvāmstam chāntaryāminam brahmagavirudajase murdhā te vipatishyatiti veda vā aham gautama tat sutram tam chāntaryāminamiti yo vā kashchid bruyāt veda vedeti yathā bettha tathā bruhiti || 1

Translation :- Then Uddālaka Āruni asked him, 'Yājnavalkya, we lived in the house of Patancala kāpya in Madra, studying the scriptures of the sacrifices. His wife was possessed by a Gandharva. We asked him who he was?' He said, I am 'Kabandha, the son of Atharvan.' He said to Patancala Kāpya

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and to those who studied the scriptures on secrifices, "Kāpya, do you know that binding force through which this world and the other world, and all beings are woven together?' Patancala Kāpya said: 'I do not know it, revered sir.' The Gandharva said, to him and to those who studied the scriptures on the sacrifices, "Do you know, Kāpya, that Inner-controller from within Who controlls this world and the other worlds and all beings?' Patancala Kāpya said: 'I do not know Him, Venerable sir.'

He said to Patancala Kāpya and to those who studied the scriptures on Sacrifices: 'He who knows that Binding force, O Kāpya, as the Inner-controller, is the knower of Brahman, the worlds, the gods, the Vedas, created beings and the soul. In fact he is the knower of everything.

Thus he (the Gandharva) explained all about this to him.

'And I know it.'

If you O Yājnavalkya, without knowing all about that Binding-force the Inner-controller take away the cows that belong only to the knowers of Brahman, your head will fall off." 'I know, O Gautama, that Binding-force the Inner-controller'. Anyone might say, 'I know', 'I know'. 'But tell us what do you know about that.'

Purport :- There is a Divine Will or Force or Potency which weaves together all beings from the highest to the lowest. As Gita says: 'All things are strung like a garland with a thread. God is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Inner-controller Who propells from within every being or as it is said He is the Monitor-self'. One who knows this Controller and His Potencies naturally becomes knower of everything including the Vedas and the jiva-self who is the agent and experiencer being controlled by the Inner-controller. Those who are adepts in Sacrifices only, how can they know Him without the intuitive wisdom with which alone He can be known as the Binding-force of everything? 1

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषतास्याङ्गानीति; वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

Sa hovācha vāyurvai gautama tat sutram vāyunā vai gautama sutrenāyam cha lokah parashcha lokah sarvāni cha bhutāni samdribdhāni bhavanti tasmādvai gautama purusham pretamāhurvyasram sishatāsyāngāniti vāyunā hi gautama sutrena samdribdhāni bhavantityevamevaitad yājnavalkyāntaryāminam bruhiti || 2

Translation :- He (Yājnavalkya) said, 'Vāyu', verily, O Gautama, is that binding-force. By Vāyu as a force, this world and the other worlds and all beings are woven together. Therefore, O Gautama, they say of a deceased person that his limbs become unstrung, for by Vāyu alone as a force they are held together.

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Quite so, O Yājnavalkya, declare the Inner-controller ?"

Purport :- Vāyu : the Binding-Force is the Potency of God.[1] 2

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

Yah prithivyām tishthan prithivyā antaro yam prithivi na veda yasya prithivi shariram yah prithivimantaro yamayatyesha ta ātmā - antaryāmyamritah || 3

Translation :- He pervades in and throughout the earth, yet is quite different than the earth, Whom the earth does not know, Whose creation is the earth and Who controls the earth from within being its Ruler, He is the Inner-self of you and the Inner-controller of all beings and the Immortal Transcendental One. 3

योऽप्सु तिष्ठन्नद्भ्योऽन्तरः यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ४ ॥

Yo apsu tishthannadbhyo antaro yamāpo na viduryasyāpah shariram yo - apo - antaro yamayatyesha ta ātmā antaryāmyamritah || 4

Translation :- He pervades in the waters yet is quite different than the waters Whom the waters do not know. He controls the waters being its Ruler. He is the Inner-self of you and the Inner-controller of all beings and the Immortal One. 4

1. vide Purport of III. 3.2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निर्न वेद, यस्याग्निः शरीरम्, योऽग्निमन्तरो यम यति, एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

Yo agnau tishthannagnerantaro yamagnirna veda yasyāgnih shariram yo agnimantaro yamayatyesha ta ātmā - antaryām-yamritah || 5

Translation :- He pervades all through Agni (fire) yet is quite different than the Agni, Whom the Agni does not know ; Whose creation the Agni is—Who controls the Agni as a Ruler. He is the Inner-self of you and the Inner-controller of all beings and the Immortal Transcendental One. 5

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः, यमन्तरिक्षं न वेद, यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

Yo - antarikshe tishthannantarikshādantaro yamantariksham na veda yasyāntariksham shariram yo - antarikshamantaro yamayatyesha ta ātmā - antaryāmyamritah || 6

Translation :- He pervades althrough the space (sky), yet is quite different than the space, and Whom the space does not know; Whose creation the space is, Who controls the space as being the Ruler. He is the Inner-self of you and the Inner - controller of all beings and the Immortal - Transcendental One. 6

यो वायौ तिष्ठन्वायोरन्तरः, यं वायुर्न वेद, यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

Yo vāyau tishthan vāyorantaro yam vāyurna veda yasya

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vāyuh shariram yo vāyumantaro yamayatyesha ta ātmā - antaryāmyamritah ‖ 7

Translation :- He pervades althrough the air, yet He is quite different than the air; Whom the air does not know. He controls the air, as a Ruler. He is the Inner-self of you as well as the Inner-controller of all beings and the Transcendental One. 7

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद, यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

Yo divi tishthan divo - antaro yam dyaurna veda yasya dyauh shariram yo divamantaro yamayatyesha ta ātmā - antaryāmyamritah ‖ 8

Translation :- He pervades althrough the heavenly worlds yet He is quite different from the heavenly gods. Whom heavenly gods do not know. Whose creation is the heaven (as well as the gods), Who controls the heaven (or heavenly gods) as a Ruler—He is the Inner-self of you and He is the Inner-controller of all beings and the Transcendental One. 8

य आदित्येतिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, एष त आत्मान्तर्याम्यमृत ॥ ९ ॥

Ya āditye tishthannādityādantaro yamādityo na veda yasyādityah shariram ya ādityamantaro yamayatyesha ta ātmā - antaryāmyamitah ‖ 9

Translation :- He dwells, in the sun, yet He is quite different than the sun; Whom the sun does not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

know; Whose creation is the sun. He controls the sun as a Ruler. He is the Inner-self of you as well as He is Inner-controller of all beings and He is the Transcendental Being. 9

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१०॥

Yo dikshu tishthan digbhyo - antaro yam disho na viduryasya dishah shariram yo :disho - antraro yamayatyesha ta ātmā - antryāmyamritah || **10**

Translation :- He dwells in the quarters of the heaven, yet He is quite different than the quarters of the heaven; Whom yet the quarters of heaven do not know. Whose creation the quarters of heaven are, Who controls the quarters of the heaven as a Ruler. He is the Inner-self of you as well as He is the Inner-controller of all beings and He is the Transcendental Being. 10

यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

Yashchandratārake tishtham - shchandratārakādantaro yam chandratārakam na veda yasya chandratārakam shariram yash chandratārakamantaro yamayatyesha ta ātmā - antaryāmyam-ritah || **11**

Translation :- He dwells in the moon and stars, yet He is quite different from the moon and the stars; Whom the moon and the stars do not know. Whose creation the moon and the stars are; He controls

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the moon and the stars as a Ruler. He is the Inner-self of you as well as the Inner-controller of all beings and He is the Transcendental Being. 11

यः आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद, यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ १२ ॥

Yah ākāshe tishthannākāshādantaro yamākāsho na veda yasyākāshah shariram ya ākāshamantaro yamayatyesha ta ātmā - antaryāmyamritah || 12

Translation :- He pervades althrough ether yet He is quite different than the ether. Whom the ether does not know; Whose creation the ether is and Who controls the ether as a Ruler—He is the Inner-self of you as well as the Inner-controller of all beings and He is the Transcendental Being. 12

यस्तमसि तिष्ठंस्तमसोऽन्तरः, यं तमो न वेद, यस्य तमः शरीरम्, यस्तमोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१३॥

Yastamasi tishthamstamaso antraro yam tamo na veda yasya tamah shariram yastamo-antaro yamayatyesha ta ātmā-antaryāmyamritah || 13

Translation:- He pervades althrough the darkness yet He is quite diffierent than the darkness. Whom The darkness does not know; Whose creation is the darkness. Who controles the darkness as a Ruler.... He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः, यं तेजो न वेद, यस्य तेजः शरीरम्, यस्तेजोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः—इत्यधिदैवतम्, अथाधिभूतम् ॥ १४ ॥

Yastejasi tishthamstejaso - antaro yam tejo na veda yasya tejah shariram yastejo - antaro yamayatyesha ta ātmā - antaryāmyamrita ityadhidaivatamathādhibhutam || 14

Translation:- He pervades althrough the light, yet is quite different than the light; Whom the light does not know. Whose creation the light is; Who controls the light as a Ruler. He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being.

Thus far with reference to the gods, now with reference to beings. 14

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः—इत्यधिभूतम्; अथाध्यात्मम् ॥ १५ ॥

Yah sarveshu bhuteshu tishthan sarvebhyo bhutebhyo-antaro yam sarvāni bhutāni na viduryasya sarvāni bhutāni shariram yah sarvāni bhutānyantaro yamayatyesha ta ātmā-antaryāmy-amrita ityadhibhutamathādhyātmam || 15

Translation :- He dwells in all beings, yet He is quite different than all beings; Whom beings do not know. Whose creations the beings are; Who controls all beings as a Ruler; He is the Inner-self of you as well as the Inner-controller of all beings, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He is the Transcendental Being. Now with reference to the body. 15

यः प्राणे तिष्ठन् प्राणादन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरम्, यः प्राणमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१६॥

Yah prāne tishthan prānādantaro yam prāno na veda yasya prānah shariram ya prānamantarc yamayatyesha ta ātmā - antaryāmyamritah || 16

Translation :- He dwells in the breath yet is quite different from the breath. Whom the breath does not know, Whose creation the breath is. He controls the breath as a Monitor. He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being. 16

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ् न वेद, यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१७॥

Yo vāchi tishthan vācho antaro yam vān na veda yasya vāk shariram yo vāchamantaro yamayatyesha ta ātmā antary-āmyamritah || 17

Translation :- He dwells in the speech yet He is quite different than the speech. Whom the speech does not know; Whose creation the speech is; Who controls the speech as a Monitor. He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being. 17

यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरः, यं चक्षुर्न वेद, यस्य चक्षुः शरीरम्, यश्चक्षुरन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१८॥

Yashchakshushi tishthamshchakshusho-antaro yam chakshurna

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

veda yasya chakshuh shariram yashchakshurantaro yamayatyesha ta ātmā-antaryāmyamritah || 18

Translation :- He dwells in the eye, yet He is quite different from the eye, Whom the eye does not know. Whose creation the eye is. He controls the eye as a Monitor; He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being. 18

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरम् , यः श्रोत्रमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१९॥

Yah shrotre tishthanchhrotrādantaro yam shrotram na veda yasya shrotram shariram yah shrotramantaro yamayatyesha ta āntmā·antaryām yamritah || 19

Translation :- He dwells in the ear, yet is quite different from the ear. Whom the ear does not know. Whose creation the ear is, He Who controls the ear as a Monitor. He is the Inner-Self of you as well as the Inner-Controller of all beings, and He is the Transcendental Being. 19

यो मनसि तिष्ठन्मनसोऽन्तरः, यं मनो न वेद, यस्य मनः शरीरम् , यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥२०॥

Yo manasi tishthan manaso - antaro yam mano na veda yasya manah shariram yo mano - antaro yamayatyesha ta ātmā antaryāmyamritah || 20

Translation :- He dwells in the mind yet He is quite different from the mind; Whom the mind does not know. Whose creation the mind is, Who controls the mind as a Monitor. He is the Inner-self of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

you as well as the Inner-controller of all beings, and He is the Transcendental Being. 20

यस्त्वचि तिष्ठंस्त्वचोऽन्तरः, यं त्वङ्‌ न वेद, यस्य त्वक् शरीरम्, यस्त्वचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥२१॥

Yastvachi tishthamstvacho-antaro yam tvan na veda yasya tvak shariram yastvachamantaro yamayatyesha ta ātma - antaryāmyamritah || 21

Translation:- He dwells in the skin, yet He is quite different form the skin. Whom the skin does not know. Whose creation the skin is, Who controls the skin as a Monitor. He is the Inner-self of you as well as the Inner-controller of all beings, and He is the Transcendental Being. 21

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

Yo vijnāne tishthan vijnānādantaro yam vijnānam na veda yasya vijnānam shariram yo vijnānam antaro yamayatyesha ta ātmāantaryāmyamritah || 22

Translation :- He dwells in the intellect, yet He is quite different from the intellect. Whom the intellect does not know. Whose creation is the intellect; and Who controls the intellect as a Monitor. He is the Inner - self of you as well as the Inner - controller of all beings and He is the Transcendental Being. 22

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः; अद्रष्टो द्रष्टाऽश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम्; ततो होद्दालक आरुणिरुपरराम ॥ २३ ॥

Yo retasi tishthan retaso antaro yam reto na veda yasya retah shariram yo reto antaro yamayatyesha ta ātmā antaryāmyamrito - adrishto drashthā - ashrutah shrotā - amato mantā avijnāto vijnātā nānyo ato - asti drashtā nānyo ato asti shrotā nānyo ato asti mantā nanyo ato asti vijnātaisha ta ātmā antaryāmyamrito - ato anyadārtam tato hoddālaka ārunirupararāma || 23

Translation :- He dwells in the semen, yet He is quite different from the semen. The semen does not know Him. Whose creation the semen is, He Who controls the semen as a Monitor. He is the Inner-self of you as well as the Inner-controller of all beings and He is the Transcendental Being. He is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than Himself there is no seer, other than Him there is no hearer. Other than Him there is no thinker. Other than Him there is no understander. He is the Inner-self of you as well as the Inner-controller of all beings and He is the Transcendental Being. Thereupon Uddālaka Āruni kept silent.

Purport:- From mantra third to the last it is shown that God is the Monitor-self of individual beings and also He, is the Universal Inner-controller of every being. Although He pervades and dwells

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

within every being yet He is quite different form the beings as: all beings are subject to modification whereas He is the Transcendental Immortal Being without any modification. It is not the elements of Prakriti coming into contact with jiva give the shape of the things. Everywhere without the providance of God nothing can happen. when grass is eaten by a milch-cow it is converted into milk but same is not in the case of an ox. Therefore there is providence of God in everything.

In the concluding portion we read that there is no seer other than Himself there is no hearer other than He etc.,

If it is known literally then this contradicts the previous statements (II.4.5 vide the purport too). Further Bhāgavata[1] says: 'The venerable Rishi Vyāsadeva in his super-mundane Transcendental devotional cogency entered into the spiritual trance and had a full vision of the Transcendental Absolute Person Sri Krishna, with the *māyā* standing at His back in a shameful state (viz. *māyā* depends for her very existence on Him). *Māyā* is the perverted reflection of the *Chit-shakti* of Bhagavān Sri Krishna.

He also observed that the jivas who are superior to *māyā* in essence, being the *tatasthā-shakti* of Bhagavān are under the delusion of *māyā* and therefore they are subjected to the triple *gunas* of *māyā*......'. So in this mantra of the Upanishad the empiricism is refuted. The Supreme God is *Adhokshaja* beyond the sense perception. It is only

1. Bh. I. 7.4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the intuitive wisdom which gives the Subjective Realisation of God. Further in the Gita[1] Bhagavān Krishna showed Himself to Arjuna *Svakamrupam darshayā māsa*: showed His Own Self-some Transcendental Two Armed Beautiful Shyāmasundara Human (Krishna) Form'. Also in Brahmasamhitā (38): 'Govinda, the Primeval Lord, Who is Shyāmasundara Krishna Himself with inconceivable and innumerable attributes is seen by the devotees in their hearts of hearts through the eyes of devotion tinged with the salve of Love." *23*

Eighth Brahmana

अथ ह वाचक्नव्युवाच, ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि, तौ चेन्मे वक्ष्यति, न जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति; पृच्छ गार्गीति ॥ १ ॥

Atha ha vāchaknavyuvācha brāhmanā bhagavanto hantāhamimam dvau prashnau prakshyāmi tau chenme vakshyati na jātu yushmākamimam kashchid brahmodyam jeteti priccha gārgiti || **1**

Translation :- Then Vāchaknavi said*: 'Venerable Brāhmanas, I shall ask him (Yājnavalkya) two questions. If he answeres these, none of you will surpass him in discussions about Brahman.

'Ask O Gārgi ?' 1

1. G. XI. 50

* *Note*: Vachaknavi was also Gargi but different from one who was the wife of Yajnavalkya.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सा होवाच, अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ वाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेत्, एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम्, तौ मे ब्रूहीति; पृच्छ गार्गीति ॥ २ ॥

Sā hovāchāham vai tvā yājnavalkya yathā kāshyo vā vaideho vograputra ujjyam dhanuradhijyam kritvā dvaubānavantau sapatnātivyādhinau haste kritvopottishthet evamevāham tvā dvābhyām prashnābhyāmupodasthām tau me bruhiti priccha gārgiti ‖ 2

Translation :- She said : 'As a noble youth of the Kāshis or the king of Videha might rise up against the enemy having strung his unstrung bow and taken two foe-piercing arrows in his hand, even so, O Yājnavalkya, do I face you with two questions. Answer me these.

'ask, Gārgi' (said Yājnavalkya). 2

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥

Sā hovācha yadurdhvam yājnavalkya divo yadavāk prithivyāh yadantarā dyāvāprithivi ime yadbhutam cha bhavaccha bhavishyacchetyāchakshate kasmimstadotam cha protam cheti ‖ 3

Translation :- She said : 'That O Yājnavalkya, through which (binding force) is that pervaded which is above heaven and below the earth, which is between these two; the heaven and earth, and which people call the past and the present and the future across what is that woven as warp and woof ?' 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक् पृथिव्याः यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

Sa hovācha yadurdhvam gārgi divo yadavāk prithivyā yadantarā dyāvāpthivi ime yadbhutam cha bhavaccha bhavishyacchetyāchakshate ākāshe *tadotam cha protam cheti* || 4

Translation :- He said, 'O Gārgi that which is above the heaven, that which is beneath the earth, that which is between the two (heaven and earth), that which the people call the past, the present and the future and goes that across Ākāsha, is that which is woven as warp and woof (with all).

Purport :- *Ākāshe : aksharamambarantadhite : sarveshām bhagavadāshrayatvam cha shrutam. na tu mulaprakrite rādhāratvamādheyatvam vā* : God in His Self-some Potency is the binding-force of everything. Even the *mula-prakriti* is the external Potency of God. In the Gitā[1] : The Lord says : *Mayā-adhakshena prakritih suyate sacharācharam* : 'Being propelled by Me Prakriti (māyā) brings forth the whole creation'.

सा होवाच, नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः, अपरस्मै धारयस्वेति ; पृच्छ गार्गीति ॥ ५ ॥

Sā hovācha namaste - astu yājnavalkya yo ma etam vyavocho - aparasmai dhārayasveti priccha gārgiti || 5

Translation :- She said, 'Adoration to you, Yājnavalkya, in that you have solved this question of mine. Now be ready for the other question'.

'Ask O Gārgi'. 5

1. vide IX. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥ ६ ॥

Sā hovācha yadurdhvam yājnavalkya divo yadavāk prithivyā yadantarā dyāvāprithivi ime yad bhutam cha bhavaccha bhavishya-cchetyāchakshate kasmimstadotam cha protam cheti || 6

Translation :- She said : O Yājnavalkya, which is above the heaven, beneath the earth, and is between these two viz., heaven and earth? Which people call the past, the present and the future and across what that is woven as warp and woof?"

Purport :- the same as the 1st question (No. 3).

स होवाच, यदूर्ध्वं गार्गी दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाश एव तदोतं च प्रोतं चेति, कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

Sa hovācha yadurdhvam gārgi divo yadavāk prithivyā yadantarā dyāvāprithivi ime yad bhutam cha bhavaccha bhavishy acchetyāchakshate ākāsha eva tadotam cha protam cheti kasminnu khalvākāsha otashcha protashcheti || 7

Translation :- He said, 'O Gārgi that which is above the heaven, beneath the earth and between the two viz., heaven and earth that which the people call the past, the present and the future is woven across Ākāsha as warp and woof' 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्रस्वदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किंचन, न तदश्नाति कश्चन ॥ ८ ॥

Sa hovāchaitadvai tadaksharam gārgi brāhmanā abhivadantyasthulamananvahrisvamadirghamalohitamasnehamacchāyam–atamoavāyvanākāshamasangamarasamagandhamachakshush–kama shrotramavāgamano–atejaskamaprānamamukhamamātramanantarama bāhyam na tadashnāti kinchana na tadashnāti kashchana || 8

Translation :– He said, 'O Gārgi, the men of intuitive-wisdom call Him the Transcendental Supreme Personality (*yasyāvyaktam shariram*)'. He is neither gross nor minute, neither short nor long, neither glowing red (like fire) nor adhesive (like water); He is without shadow and without darkness, without air and without ether; He is unattached, odourless, tasteless, without eye, without ear, without voice, without mind, without radiance, without breath, without mouth; without measure, having no inside and outside. He consumes nothing and no one consumes Him i.e., He cannot be an object of enjoyment to anyone'.

Purport :– In this *mantra* it is explained that any anthropomorphic presupposition in the conception of God is gross blasphemy. The Shruti says; '*Apānipāda yavana grihitā*. He has got no leg but walks, He has no hand but He can handle and so on and so forth'.[1] Unfortunately jnānis think this

1. vide Gitā XII. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shloka is an unambiguous interpretation of the aphorisms of Shruti Mantras of *'Sarvam khalvidam Brahman'*, *'Brahmaivedam sarvam'* which they interpret as everything is Brahman. But one finds in Sri Chaitanya Bhāgavatam that when Sri Advaitāchārya was finding it difficult to explain this shloka as seemingly contradictory to the doctrine of *'Achintya-Bhedābheda'* Sri Chaitanya Mahāprabhu Who was Krishna Himself appeared before him in a Vision and said that due to *sampradāya* people wrongly read this shloka beginning with *'Sarvatah pānipādam'* but the original composition is *'Sarvatra pānipādantāt'*. This signifies that God has Hands on all sides and that He is capable of accepting an offering wherever it is offered to Him by devotees. Similarly He has Feet everywhere means that He makes Himself present at the place wherever His devotee prostrates. He has Ears everywhere means that He can hear the sincere prayers of His devotees wherever it is done. He has Eyes everywhere is to mean that there is no space where His Eyes do not function. That means nothing is hidden from His View. Omnipotent, Omnipresent and Omniscient that He is, He can perform the functions of all His Senses and other faculties everywhere and simultaneously too.

Srila Prābhupada Bhakti Siddhānta Saraswati Goswami, Sri Chaitanya Math's founder, commenting on this shloka says, 'At any rate a *jnāni* cannot justify this *shloka* as a support to his doctrine of *māyāvāda* or monism. The illusory theory holds that Absolute Truth has got no form, hand, feet,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ear, eye, head or mouth but this shloka establishes the eternity and all-pervasiveness of God's Senses. So no other *'ism'* could give true interpretation of this shloka except the *Achintya-bhedābheda* doctrine of Sri Chaitanya Mahāprabhu. A Parama Bhāgavata observes *'Sarvatra ista-rupa kare jhalmal'* everywhere he finds the presence of his beloved Lord with His Sportiveness'.

For a clearer understanding of this shloka the following may be read :

To demonstrate the chastity of Sri Rādhā Sri Krishna once pretended severe illness and again He Himself in the disguise of an astrological physician declared that if any one who is chaste in every way can bring water from Yamunā in the pot (which he provided) and sprinkle that on the Person of Krishna then only He can recover. Soon all the ladies of Vrindāvana including the Gopis and Sri Rādhā to Whom Sri Krishna was more than their lives ran to the spot. Sri Krishna as Physician-in disguise first approaching Kutilā who was proud of her chastity, gave her the pot requesting her to do the needful. She went to the Yamunā but after dipping the pot into the river and lifting it up, found that through the thousands of holes in the pot (which she could not trace out before) all the water flowed out to her utter disappointment. She felt sad that she would now be known publicly as unchaste although in the worldly sense she never indulged in any act of unchastity. She felt ashamed and presented the empty pot to the physician with downcast head. Now the physician approached the Gopis who all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

directed him to their leader Sri Rādhā Who was standing in a corner and bitterly weeping. The Physician approached the Person who was ordered by Him. On the Physician's prayer and advice and those of Her comrades She took the pot and left for Yamunā. On Her way all the while, She Who is Krishnamayi and dove-tailed to Krishna, sang the glories of Sri Krishna thus :

'Shyām is my life, Shyām is my wealth,
Shyām is my only remembrance
Shyām is my treasure and my strength
Shyām is my Bhajan, Shyām is my Pujan
Shyām is my life and breath
Shyām is Mine and I am His
I know not anything other than Shyāmasundar
Who is My eternal Treasure of Bliss.

When She came near the Yamunā She said to Herself, 'Krishna, my only Lover, how can I escape being known as unchaste throughout Vrindābana, now that I am sent with this pot with thousands of holes to take water for You; if You are my only Lover then it is You Who should make it possible'. So saying She dipped the pot into the water of Yamunā, and all glory to Sri Rādhā, and She found (*Sarvatra Pānipādantāt*) Sri Krishna in the pot and successfully brought water for Sri Krishna.

How can an agnostic like Kutilā through his or her empirical knowledge understand the significance of '*Sarvatra Pānipādantāt*'? It is only they who observe *rāgānugā-bhakti* under the benediction of Sri Rādhā and Her comrades, can feel and visualise

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Presence of his (her) Sweet Beloved Sri Krishna everywhere.

In the following *mantra* this idea becomes clearer:

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठत, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्याः, यां यां दिशमनु ; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवाः, दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

Etasya vā aksharasya prashāsane gārgi suryāchandramasau vidhritau tishthata etasya vā aksharasya prashāsane gārgi dyāvāprithivyau vidhrite tishthata etasya vā aksharasya prashāsane gārgi nimeshā muhurtā ahorātrānyardhamāsā māsā ritavah samvatsarā iti vidhritāstishthantye tasya vā aksharasya prashāsane gārgi prāchyo-anyā nadvah syandante shvetebhyah parvatebhyah praticho-anyā yām yām dishamanvetasya vā aksharasya prashāsane gārgi dadato manushyāh prashasanti yajamānam devā darvim pitaro - anvāyattāh || 9

Translation :- Verily, O Gārgi, at the command of that Transcendental Supreme Being the sun and the moon stand in their respective positions. At the command of that Transcendental Supreme Being the heaven and the earth stand in their respective positions. At His command the moments, hours, days and nights, fortnights, months, seasons and years are held in their respective positions. Verily, O Gārgi, at His command, some rivers flow eastward

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from snowy mountains, others to the west, and still others keep to their respective courses. At His command men praise those who give, the gods depend on the sacrificer and the manes on Darvi-offerings.

Purport:- It is by the governing of the God Who is the Transcendental Supreme Being all beings and everything are maintaining their respective positions. Without His superintendence, none can independently function. Dr. S. R. admits in this context that the manitenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendent ruler. Then what to say about his comment on the previous mantra as 'that the Imperishable is neither a substance nor a possessor of attributes'. If the Imperishable is attributeless then what is the meaning of Imperishable. Is not the word Imperishable itself an attribute?

Here in this mantra Inferential evidence of the existence of Transcendental Personality Who monitors everything is proved. 9

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि, अन्तवदेवास्य तद्भवति; यो वा एतदक्षरं गार्ग्यविदित्वाऽस्माल्लोकात्प्रैति स कृपणः; अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

Yo vā etadaksharam gārgyaviditvāasmin loke juhoti yajate tapastapyate bahuni varshasahasrānyantavadevāsya tadbhavati; yo vā etadaksharam gārgyaviditvā - asmāllokāt praiti sa kripano-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

atha ya etadaksharam gārgi viditvā-asmāllokāt praiti sa brāhmanah || 10

Translation :- Indeed, O Gārgi, whosoever, in this world, without knowing this Transcendental Supreme Personality of God-head performs sacrifices, worships, observes austerities even for thousands of years is limited indeed in those deeds of his. Whosoever, O Gārgi, departs from this world without knowing the Transcendental Personality of God-head is to be pitied. But O Gārgi, he who knowing that Transcendental Personality of God-head departs from this world is a knower of Brahman.

Purport :- Without having God-realisation any other meritorious deed howsoever glorious it may be cannot make oneself attain the *summum bonum* of life. Until one knows the Supreme Divinity, one is bound to suffer transmigration. One attains the state of blessedness or immortality on God-realisation only. 10

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृ, अश्रुतं श्रोतृ, अमतं मन्तृ, अविज्ञातं विज्ञातृ; नान्यदतोऽस्ति द्रष्टृ, नान्यदतोऽस्ति श्रोतृ, नान्यदतोऽस्ति मन्तृ, नान्यदतोऽस्ति विज्ञातृ; एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

Tadvā etadaksharam gārgyadrishtam drashtrashrutam shrotramatam mantravijnātam vijnātri nānyadato-asti drashtri nānyadato-asti shrotri nānyadato asti mantri nānyadato-asti vijnātretasminnu khalvakshare gārgyākasha otashcha protashcheti || 11

Translation :- Verily, O Gārgi, that Transcendental Personality of Godhead, is the unseen Seer,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than Him there is no other seer, there is no other hearer, there is no other thinker, there is no other knower or understander. Across this Transcendental Personality of God-head, O Gārgi, is even the Ākāsha woven, warp and woof.

Purport:- Please see the purport of mantra 4. In the 4th mantra it was stated that every being and everything is woven in the *Ākāsha* or Universal Monitor-self. But here we find even the *Ākāsha* is woven in this Transcendental Personality of God-head. So *Ākāsha* is *Purusha* or *Paramātmā* whereas Supreme God is *Purushottam* Who is the Substratum of Paramātmā. 11

सा होवाच, ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं यदस्मान्न-
मस्कारेण मुच्येध्वम्; न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति;
ततो ह वाचक्नव्युपरराम ॥ १२ ॥

Sā hovācha brāhmanā bhagavantastadeva bahu manyedhvam yadasmānnamaskārena muchyedhvam na vai jātu yushmākamimam kashchid brahmodyam jeteti tato ha vāchaknavyupararāma || 12

Translation :- She said: 'Venerable Brāhmanas, you may consider your-selves better to escape from him with a bowed head to him. None of you shall be able to defeat him in arguing about Brahman against his views.

Thereupon Gārgi Vāchaknavi kept silent.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ninth Brahmana

अथ हैनं विदग्धः शाकल्यः पप्रच्छ, कति देवा याज्ञवल्क्येति; स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते— त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रयस्त्रिंशदिति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; षडिति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रय इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; द्वाविति ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; अध्यर्ध इति, ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; एक इति; ओमिति होवाच कतमे ते त्रयश्च त्री च शता, त्रयश्च त्री सहस्रेति ॥ १ ॥

Atha hainam vidagdhah shākalyah papraccha kati devā yājnavalkyeti sa haitayaiva nividā pratipede yāvanto vaishvad-evasya nividyuchyante trayashcha tri cha shatā trayashcha tri cha sahasretyomiti hovācha katyeva devā yājnavalkyeti trayastrim-shadityomiti hovācha katyeva devā yājnavalkyeti shadi tyomiti hovācha katyeva devā yājnavalkyeti traya ityomiti hovācha katyeva devā yājnavalkyeti dvyāvityomiti hovācha katyeva devā yājnavalkyetyadhyardha ityomiti hovācha katyeva devā yājnavalkyetyeka ityomiti hovācha katame te trayashcha tri cha shatā trayashcha tri cha sahasreti || 8

Translation :- Then the wise Shākalya questioned him, 'How many gods are there Yājnavalkya?'

He answered in accord with the traditional *Nivid* (invocationary Mantras) :

'As many as are mentioned in the *Nivid* of hymn to all the gods, namely, three hundred and three and three thousand and three'.

'Very well', he said. 'How many gods exactly are there, Yājnavalkya?'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Thirty-three'

'Very well', but how many gods exactly are there, Yājnavalkya?'

'Six'

'Alright', said he, 'but how many gods exactly are there Yājnavalkya?'

'Three'

'Very well', said he, 'but how many gods are there Yājnavalkya?'

'Two'

'Very well', said he, 'but how many gods exactly are there Yājnavalkya?'

'One and half'

'Very well', said he, 'but how many gods exactly are there Yājnavalkya?'

'One'

'Very well', said he, 'but which are those three hundred and three and three thousand and three?'

Purport :- *Nivid:* group of verses giving the number of the gods which are recited in the hymns of praise to the Vishva-devas. 1

स होवाच महिमान एवैषामेते, त्रयस्त्रिंशत्त्वेव देवा इति ; कतमे ते त्रयस्त्रिंशदिति ; अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः; त एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ २ ॥

Sah hovācha mahimāna evaishāmete trayastrimshattveva devā iti katame te trayastrimshadityashtau vasavah ekādasha rudrā dvādashādityāstaekatrimshadindrashchaiva prajāpatishcha trayastrimshāviti ||

2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Yâjnavalkya said : 'they are but the different manifestations of their glories whereas there are only thirty three gods.

'Which are these thirtythree ?'

'The eight vasus, the eleven rudras, and the twelve adityas these are thirty-one; Indra and Prajāpati make thirty three.' 2

कतमे वसव इति ; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः; एतेषु हीदं सर्वं हितमिति तस्माद्वसव इति ॥ ३ ॥

Katame vasava ityagnishcha prithivi cha vāyushchāntariksham chādityashcha dyaushcha chandramāshcha nukshatrāni chaite vasavah eteshu hidam sarvam hitamiti tasmād vasava iti ‖ 3

Translation :- Which are the Vasus ? 'Fire, the earth, the air, the sky, the sun, the heaven, the moon, the stars, these are the Vasus for in them all this is placed : therefore they are called Vasus'.

Purport :- The Vasus help other beings to develop their workable bodies and organs and also they help every being to live at their dwelling places. Because they help others to live; they are therefore called Vasus. 3

कतमे रुद्रा इति ; दशेमे पुरुषे प्राणाः, आत्मैकादशः ; ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ; तद्यद्रोदयन्ति ; तस्माद्रुद्रा इति । ४ ॥

Katame rudrā iti dasheme purushe prānā ātmaikādashaste yadā - asmāccharirānmartyādutcrāmantyatha rodayanti tad yad rodayanti tasmād rudrā iti ‖ 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- 'Which are the Rudras ?'

'These ten organs in a person, and the mind as the eleventh. When they depart from the mortal body, they make one's relatives weep. Because they make us weep, therefore they are called Rudras'. 4

कतम आदित्या इति ; द्वादश वै मासाः संवत्सरस्य, एत आदित्याः; एते हीदं सर्वमाददाना यन्ति; ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

Katama ādityā iti dvādasha vai māsāh samvatsarasyaita ādityā ete hidam sarvamādadānā yanti te yadidam sarvamādadānā yanti tasmādādityā iti || 5

Translation :- 'Which are the Ādityas ?'

Verily, the twelve months of the year, these are ādityas, for they move carrying along all this. Since they move carrying along all this therefore, they are called ādityas. 5

कतम इन्द्रः, कतमः प्रजापतिरिति ; स्तनयित्नुरेवेन्द्रः, यज्ञः प्रजापतिरिति ; कतमः स्तनयित्नुरिति ; अशनिरिति ; कतमो यज्ञ इति ; पशव इति ॥ ६ ॥

Katama indrah katamah prajāpatiriti stanayitnurevendro yajnah prajāpatiriti katamah stanayitnurityashaniriti katamo yajnaiti pashava iti || 6

Translation :- Which is Indra ? Which is Prajapati ?

'Indra is the thunder, Prajāpati is the sacrifice'.

'Which is the thunder ?'

'The thunder-bolt.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Which is the sacrifice?'

'The sacrificial animals'. 6

कतमे षडिति; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च, एते षट्. एते हीदं सर्वं षडिति ॥ ७ ॥

Katame shadityagnishcha prithivi cha vāyushchāntariksham chādityashcha dyaushchaite shadete heedam sarvam shaditi ‖ 7

Translation :- Which are the six?

'Fire, the earth, the air, the sky, the sun and the heaven, these are the six, for the six are all this.' 7

कतमे ते त्रयो देवा इति; इम एव त्रयो लोकाः, एषु हीमे सर्वे देवा इति; कतमौ तौ द्वौ देवाविति; अन्नं चैव प्राणश्चेति; कतमोऽध्यर्ध इति; योऽयं पवत इति ॥ ८ ॥

Katame te trayo devā itima eva trayo lokā eshu hime sarve devā iti katamau tau dvau devāvityannam chaiva prānashcheti katamoadhyardhaiti yo-ayam pavata iti ‖ 8

Translation :- 'Which are the three gods?'

These three worlds alone, because in these three all those gods exist.

Which are the two gods?

'Food and breath'.

Which is one and half god?

'This one here which blows (the wind)'

Purport :- The earth and the fire make one god, the sky and the wind another god; the sun and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

heaven a third god --these three worlds therefore are three gods. 8

तदाहुः यदयमेक इवैव पवते, अथ कथमध्यर्ध इति ; यदस्मिन्निदं सर्वमध्यार्ध्नोत् . तेनाध्यर्ध इति ; कतम एको देव इति ; प्राण इति, स ब्रह्म त्यदित्याचते ॥ ९ ॥

Tadāhuryadayameka ivaiva pavateatha kathamadhyardhaiti yadasminnidsam sarvamadhyārdhnot tenādhyardha iti katama eko deva iti prāna iti sa brahma tyadityāchakshate ‖ 9

Translation :- Regarding this, some say, since he who blows is like one, how then is he one and half?

Because in him (i.e. when he blows) all this grew up.

'Which is the one god?'

The Substratum of all beings He is Brahman. People call Him *Tyat* (that).

Purport :- *Prānashavena, tyat anyat sarvavilakshanam brahmiti* the Substratum of all beings is Brahman and He is the One-God viz. the Fountain-source of all the gods. And all the gods are nothing but the fragments of His Splendour. 9

पृथिव्येव यस्यायतनम्, अग्निर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं शारीरः पुरुषः स एषः वदैव शाकल्य तस्य का देवतेति ; अमृतमिति होवाच ॥ १० ॥

Prithivyeva yasyāyatanamagnirloko manojyotiryo vai tam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt. Yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyam sharirah purushah sa esha vadaiva shākalya tasya kā devatetyamritamiti hovācha || 10

Translation :- Verily, he who knows the being (jiva-soul) whose *ādhāra:* Substratum is earth, whose instrument of observation (*lokyate aneneti lokah,*) is fire, whose causative faculty is the mind and who is the entire support of the whole body and the senses, indeed, he would be a knower, O Yājnavalkya.'

"I do know that being of Whom you speak Who is the entire support of the whole body and the senses."

'Go on, Shākalya'.

Shākalya : 'Who is his (jiva-souls) God ?'

Yajnavalkya said, 'The Transcendental Supreme Being'.

Purport :- *Shārirahprushah : jiva tat-antaryāmiti.*

काम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, सवै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं काममयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; स्त्रिय इति होवाच ॥ ११ ॥

Kāma eva yasyāyatanam hridayam loko manojyotiryo vai tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt yajnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyam kāmamayah purushah

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sa eshah vadaiva shākalya tasya kā devateti striya iti hovācha || 11

Translation :- He who knows that being (bound-jiva) whose shelter is lust, whose instrument of observation is the bosom, whose causative faculty is the mind and who is the entire support of the whole body and the senses, indeed he would be a knower, O Yājnavalkya'.

I do know that being of whom you speak who is the entire support of the whole body and the senses. He is the very being who identifies himself with lust. may ask further Shākalya.

Who is the apple of his eye ?

'Women'—said he (Yājnavalkya).

Purport :- Shākalya was quite ignorant in respect of the science of Divinity but at the same time he had a vanity of his gross learning. Yājnavalkya, the wise studying his heart wanted Shākalya to expose himself and therefore he gave him liberty to speak on the material science in the consecutive seven mantras from this onwards. 11

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवासावादित्ये पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; सत्यमिति होवाच ॥ १२ ॥

Rupanyeva yasyāyatanam chakshurloko manojyotiryo vai tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

syāt, yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāsāvāditye purushah sa esha vadaiva shākalya tasya kā devateti satyamiti hovācha || 12

Translation :- He who knows that being whose shelter is the beauty; whose instrument of observation is the eye, whose causative faculty is the mind and who is the entire support of the whole body and the senses, indeed he would be the knower, O Yājnavalkya'.

I do know that being whom you speak about, who is the entire support of the whole body and the senses. He is the very being who is in the sun. Tell me, Shākalya.

Who is his deity ?

'Truth' said he. 12

आकाश एव यस्यायतनम् , श्रोत्रं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम् , स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं श्रौत्रः प्रातिश्रुत्कः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; दिश इति होवाच ॥ १३ ॥

Ākāsha eva yasyāyatanam shrotram loko manojyotiryo vai tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt, yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyam shrautrah prātishrutkah purushah sa esha vadaiva shākalya tasya kā devateti disha iti hovācha || 13

Translation :- He who knows that being whose shelter is the ether, whose instrument of observation is the ear, whose causative faculty is the mind and who is the entire support of the whole body and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

senses, indeed, he would be the knower, O Yājnavalkya.

"I do know that being whom you speak about. He is the entire support of the whole body and the senses. He is the very being who identifies himself with the hearing and the echo. Tell me, Shākalya, who is this deity? The quarter of heaven", said he.

Purport:- His philosophy of knowledge is that that from the quarters this particular being within the body is produced. 13

तम एव यस्यायतनम् , हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम् , स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ; य एवायं छायामयः पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ; मृत्युरिति होवाच ॥ १४ ॥

Tama eva yasyāyatanam hridayam loko manojyotiryo vai tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt, yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyam chāyāmayah purushah sa esha vadaiva shākalya tasya kā devatyeti mrityuriti hovācha || 14

Translation:- He who knows that being whose shelter is darkness, whose instrument of observation is the bosom, whose causative faculty is the mind, and who is the entire support of the whole body and the senses, indeed, he would be the knower, O Yājnavalkya".

I do know that being of whom you speak. He is the entire support of the whole body and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

senses. He is the very being who identifies himself with the shadow (ignorance); tell me, Shākalya.

Who is his deity?

Mirtyu : god of death said he. 14

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, सवै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमादर्शे पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; असुरिति होवाच ॥ १५ ॥

rupānyeva yasyāyatanam chakshurloko manojyotiryo vai tam purusham vidyātsarvasyātmanah parāyanam sa vai veditā syāt, yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyamādarshe purushah sa esha vadaiva shākalya tasya kā devatetyasuriti hovācha || **15**

Translation :- He who knows that being whose shelter is the beauty, whose instrument of observation is the eye, whose causative faculty is the mind, and who is the entire support of the whole body and the senses. Indeed, he would be the knower, O Yājnavalkya.

I do know that being of whom you speak. He is the entire support of the whole body and the senses. He is the very being who is in the mirror. Tell me Shākalya who is his deity? *asu* life said he.

Purport :- Reflected image in the looking glass is the being i.e. the corporeal body is construed as the self. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आप एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमप्सु पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; वरुण इति होवाच ॥ १६ ॥

Āpa eva yasyāyatanam hridayam loko manojotiryo vai tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt, yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyamapsu purushah sa esha vadaiva shākalya tasya kā devateti varuna iti hovācha || 16

Translation :- He who knows that being whose shelter is water, whose instrument of observation is the bosom, whose causative faculty is the mind, and who is the entire support of the hole body and the senses, indeed, he would be the knower, O Yājnavalkya.

I do know that being of whom you speak. He is the entire support of the whole body and the senses. He is the very being who is in water. Tell me, Shākalya.

'Who is his deity ?'

Varuna, said he. 16

रेत एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं पुत्रमयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; प्रजापतिरिति होवाच ॥ १७ ॥

Reta eva yasyāyatanam hridayam loko manojyotiryo vai

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tam purusham vidyāt sarvasyātmanah parāyanam sa vai veditā syāt yājnavalkya veda vā aham tam purusham sarvasyātmanah parāyanam yamāttha ya evāyam putramayah purushah sa esha vadaiva shākalya tasya kā devateti prajāpatiriti hovācha || 17

Translation :- He who knows that being whose shelter is the semen whose instrument of observation is the bosom, whose causative faculty is the mind, and who is the entire support of the whole body and the senses, indeed, he would be the knower, O Yājnavalkya.

I do know that being of whom you speak. He is the entire support of the whole body and the senses. He is the very being who is identified with the son. Tell me, Shākalya.

Who is his deity ? 'Prajāpati' said he.

Purport :- Prajāpati here means the father, for, from him alone the son is born. 17

शाकल्येति होवाच याज्ञवल्क्यः, त्वां स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता ३ इति ॥ १८ ॥

Shākalyeti hovācha yājnavalkyastvām svidime brāhmanā angārāvakshayanamacratā iti || 18

Translation :- 'Shākalya' said Yājnavalkya, have these Vedic scholars made you their instrument for removing of the burning coals ?

Purport :- Yājnavalkya with sarcasm says to Shākalya, fie unto you ! These Vedic scholars, all of them failed to argue with me in the discussion about the esoteric Aspect of the Ultimate Reality. Whereas you, ignorant in this matter ventured to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

expose your gross intellectualism before me and meet an utter disaster. Therefore have these Vedic scholars thrown you to me to be burnt or consumed by me? 18

याज्ञवल्क्येति होवाच शाकल्यः, यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः, किं ब्रह्म विद्वानिति; दिशो वेद सदेवाः सप्रतिष्ठा इति; यद्दिशो वेत्थ सदेवाः सप्रतिष्ठा ॥ १९ ॥

किंदेवतोऽस्यां प्राच्यां दिश्यसीति; आदित्यदेवत इति; स आदित्यः कस्मिन् प्रतिष्ठित इति; चक्षुषीति; कस्मिन्नु चक्षु प्रतिष्ठितमिति; रूपेष्विति, चक्षुषा हि रूपाणि पश्यति; कस्मिन्नु रूपाणि प्रतिष्ठितानीति; हृदय इति होवाच, हृदयेन हि रूपाणि जानाति, हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य ॥ २० ॥

Yājnavalkyeti hovācha shākalyo yadidam kurupanchālānām brāhmanānatyavādih kim brahma vidvāniti disho veda sadevāh sapratishthā iti yaddisho vettha sadevāh sapratishthāh || 19

Kim devato-asyām prāchyām dishyasityādityadevata iti sa ādityah kasmin pratishthita iti chakshushiti kasminnu chakshuh pratishthitamiti rupeshviti chakshushā hi rupāni pashyati kasminnu rupāni pratishthitāniti hridaya iti hovācha hridayena hi rupānijānāti hridaye hyeva rupāni pratishthitāni bhavantityevamevaitad yājnavalkya || 20

Translation :– 'Yājnavalkya', said Shākalya, 'by knowing the Brahman, you have thus flouted these Vedic scholars of Kuru and Panchāla.'

"I know the quarters together with their deities and their bases."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If you know the quarters together with their deities and their bases, then what deity have you in this estern quarter?

'The sun'.

That sun is based on what?

'On the eye'.

'And on what is the eye based?'

'On appearance, for, with the eye one sees sights'.

And on what are the appearances based?

'On the heart (mind)' he said, for, with the heart (mind) one knows appearances, for, in the heart alone appearances are based.

'Quite so, Yājnavalkya'.

Purport :- *Hridaya:* here means both intellect and the mind. 19-20

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति ; यमदेवत इति ; स यमः कस्मिन्प्रतिष्ठित इति ; यज्ञ इति ; कस्मिन्नु यज्ञः प्रतिष्ठित इति ; दक्षिणायामिति ; कस्मिन्नु दक्षिणा प्रतिष्ठितेति ; श्रद्धायामिति, यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति ; कस्मिन्नु श्रद्धा प्रतिष्ठितेति हृदय इति होवाच, हृदयेन हि श्रद्धां जानाति, हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति ; एवमेवैतद्याज्ञवल्क्य ॥ २१ ॥

Kim devato - asyām dakshināyām dishyasiti yamadevata iti sa yamah kasmin pratishthita iti yajna iti kasminnu yajnaḥ pratishthita iti dakshināyāmiti kasminnu dakshinā pratishthiteti shraddhāyāmiti yadā hyeva shraddhatte-atha dakshinām dadāti shraddhāyām hyeva dakshinā pratishthitetikasminnu shraddhā pratishthiteti hridaya iti hovācha hridayena hi shraddhām jānāti

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hridaye hyeva shraddhā pratishthitā bhavatityevam evaitad yājnavalkya || 21

Translation :– (Shākalya said) : 'What deity have you in this southern quarter.'

'Yama'

'On what is yama based ?'

'On sacrifice'

'And on what is sacrifice based ?'

'On the remuneration to the priest'.

'And on what is the remuneration based ?'

'On faith, because when a man has faith, then he gives remuneration to the priests, therefore it is on faith that the remuneration rests or is based'.

'On what is faith based ?'

'On the heart', said Yājnavalkya, 'for with the heart one knows faith. Therefore it is in the heart that faith is based.'

'Quite so, Yājnavalkya'. 21

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति ; वरुणदेवत इति ; स वरुणः कस्मिन्प्रतिष्ठित इति ; अप्स्विति ; कस्मिन्नापः प्रतिष्ठिता इति ; रेतसीति ; कस्मिन्नु रेतः प्रतिष्ठितमिति ; हृदय इति, तस्मादपि प्रतिरूपं जातमाहुः, हृदयादिव सृप्तः, हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीति ; एवमेवैतद्याज्ञवल्क्य ॥ २२ ॥

Kim devato-asyām pratichyām dishyasiti varunadevata iti sa varunah kasmin pratishthita ityapsviti kasminnāpah pratishthitā iti retasiti kasminnu retah pratishthitamiti hridaya iti tasmādapi pratirupam jātamāhur hridayādiva sripto hridayādiva nirmita

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

iti hridaye hyeva retah pratishthitam bhavatityevamevaitad yājnavalkya || **22**

Translation :- (Shākalya said): 'What deity have you in this western quarter?'

'Varuna'

'On what is Varuna based?'

'On water'.

'And on what is water based?'

'On semen'.

'And on what is semen based?'

'On heart'. Therefore people say of a son who is just like his father that he has sprung from his father's heart, as it were that he has been built out of his father's heart. For, in the heart alone semen is based. Quite so, Yājnavalkya.

Purport :- As it is said that bosom or heart is the seat for passion or lust and semen issues forth when the heart of man is under the influence of sexual desires. 22

किंदेवतोऽस्यामुदीच्यां दिश्यसीति ; सोमदेवत इति ; स सोमः कस्मिन्प्रतिष्ठित इति ; दीक्षायामिति; कस्मिन्नु दीक्षा प्रतिष्ठितेति ; सत्य इति ; तस्मादपि दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति, कस्मिन्नु सत्यं प्रतिष्ठितमिति ; हृदय इति होवाच, हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति एवमेवैतद्याज्ञवल्क्य ॥ २३ ॥

Kim devato asmyāmudichyām dishyasiti somadevata iti sa somah kasmin pratishthita iti dikshāyāmiti kasminnu dikshā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pratishthiteti satya iti tasmādapi dikshitāmāhuh satyam vadeti satye hyeva dikshā pratishthiteti kasminnu satyam pratishthitamiti hridaya iti hovācha hridayena hi satyam jānāti hridaye hyeva satyam pratishthitam bhavatityevamevaitad yājnavalkya ‖ 23

Translation :- (Shākalya said): what deity have you in this northern quarter.

'Soma'

'On what is soma based ?'

'On the initiatory rite'

'And on what is the initiatory rite based ?'

'On truth. Therefore people say to one who is initiated, speak truth, for, it is on truth that initiation is based'.

'And on what is truth based ?'

'On the heart, Yājnavalkya said, 'for, with the heart one knows truth. Verily on the heart alone truth is based'.

'Quite so, Yājnavalkya'. 23

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति ; अग्निदेवत इति ; सोऽग्निः कस्मिन्प्रतिष्ठित इति ; वाचीति ; कस्मिन्नु वाक् प्रतिष्ठितेति ; हृदय इति ; कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥ २४ ॥

Kindevato-asyām dhruvāyām dishyasityagnidevata iti so-agnih kasmin pratishthita iti vāchiti kasminnu vāk pratishthiteti hridaya iti kasminnu hridayam pratishthitamiti ‖ 24

Translation :- Shākalya said : 'What deity have you in this fixed quarter (zenith) ?

'The god Agni'.

'On what is Agni based ?'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'On speech'.
'And on what is speech based?'
'On the heart'.
'And on what the heart is based?' 24

अहल्लिकेति होवाच याज्ञवल्क्यः, यत्रैतदन्यत्रास्मन्मन्यासै, यद्ध्येतदन्यत्रास्मत्स्यात्, श्वानो वैनदद्युः, वयांसि वैनद्विमथ्नीरन्निति ॥ २५ ॥

Ahalliketi hovācha yājnavalkyo yatraitadanyatrāsmanmanyāsai yaddhyetadanyatrāsmat syācchvāno vainadadyurvayāmsi vainad vimathniranniti || 25

Translation :- 'You ghost', said Yājnavalkya, when you think the heart is elsewhere than in us (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces.

Purport :- *Ahallika:* one whose knowledge is not developed—a fool. 25

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति; कस्मिन्न्वपानः प्रतिष्ठित इति; व्यान इति; कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति; कस्मिन्नूदानः प्रतिष्ठित इति; समान इति; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति। एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः; स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि; तं चेन्मे न विवक्ष्यसि,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः, तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

Kasminnu tvam cha ātmā cha pratishthitau stha iti prāna iti kasminnu prānah pratihtshita ityapāna iti kasminnvapāna pratishthita iti vyāna iti kasminnu vyānah pratishthita ityudāna iti kasminnudānah pratishthita iti samāna iti sa esha neti netyātmā-agrihyo na hi grihyate ashiryo na hi shiryate asango na hi sajyate asito na vyathate na rishyate. etānyashthāvāy-anānyashthau lokā ashtau devā ashtau purushāh sa yastān puru-shānniruhya pratyuhyātyacrāmattam tvaupanishadam purusham pricchāmi tam chenme na vivakshyasi murdhā te vipatishyatiti. tam ;ha na mene shākalyastasya ha murdhā vipapātāpi hāsya parimoshinoasthinyapajahruranyanmanyamānāh || 26

Translation :- On what do the body and the heart rest ?

'On the prāna (life-breath)'

'And on what is the life-breath rest ?'

'On the *apāna* (out-breath)'

'On what is the apāna rest ?'

'On the *vyāna* (diffused breath)'

'And on what is the *vyāna* rest ?'

'On the *udāna* (up-breath)'

'And on what does the *udāna* rest ?'

'On the *samāna* (the equalizing or middle breath).

Further Shākalya could not put the question and finding him silent Yājnavalkya himself now says to Shākalya. 'Shākalya' said Yājnavalkya, 'that Supreme-Being cannot be traced by this process of 'not this not this'—Who is beyond sense-perception, because senses are incapacitate to conceive of Him

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who is Imperishable, for He is devoid of perishable body; Who is unattached, for, He is never entangled; Who is unfettered, for, He is ever free from action and re-action; Who never feels pain and never suffers injury. (Yājnavalkya being quite aware of that Shakulya was not acquainted with these characteristics of Supreme Being). He further continues: 'Regarding the previously mentioned eight shelters (earth etc.), eight instruments of observation (Agni etc.), eight deities (Amrita etc.), eight beings (body etc.) which that Supreme Being projects and withdraws into Himself, and He at the sametime transcends them all. I ask you (Shākalya) of that Supreme Being Who is to be known only through the perspective of Upanishadic Wisdom. If you cannot clearly tell me of Him, your head indeed will then fall off. Shākalya did not know Him, and so indeed his head fell off. Indeed, robbers carried off his bones, mistaking them for something else.

Purport :- It is very clear from the context that the conversation between Shākalya and Yājnavalkya went on upto the resting of *udāna* on the *samāna* and then Shākalya could not put further question and finding him silent Yājnavalkya himself says that the Supreme Brahman cannot be traced out by the process of 'not this, not this'. The Supreme Being is possessing those qualities as mentioned in the context. After enumerating all those transcendental qualities of Supreme Being and knowing pretty well that Shākalya was not aware of these characteristics of the Supreme Being, he further continued that the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

previously spoken[1] eight shelters, eight instruments of observation, and eight deities are all projected and withdrawn by that Supreme Being, Who at the same time transcends all of them. That Transcendental Supreme Being by Whom all these are regulated and on Whom they depend and by Whom they are all pervaded (must be known). 26

अथ होवाच, ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु, सर्वे वा मा पृच्छत, यो वः कामयते तं वः पृच्छामि, सर्वान्वा वः पृच्छामीति ; ते ह ब्राह्मणा न दधृषुः ॥ २७ ॥

Atha hovācha brāhmanā bhagavanto yo vah kāmayate sa mā pricchatu sarve vā mā pricchata yo vah kāmayate tam vah pricchāmi sarvān vā vah pricchāmiti te ha brāhmanā 'na dadhrishuh || 27

Translation :- Yājnavalkya said, venerable Brāhmanas, whoever among you wishes, may interrogate me or do all of you question me? Or I shall question whomsoever amongst you wishes or shall I question all of you? Those Brāhmanas however, did not dare. 27

तान् हैतैः श्लोकैः पप्रच्छ—

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।
तस्य लोमानि पर्णानि, त्वगस्योत्पाटिका बहिः ॥ १ ॥

Tān haitaih shlokaih papraccha — yathā vriksho vanaspatistathaiva purusho - amrishā, tasya lomāni parnāni tvagasyotpātikā vahih || 28/1

Translation :- Yājnavalkya questioned them with the following verses: 'As is the mighty tree so,

1. In Mantras 10.17

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indeed, is a man ; his hairs are leaves and his skin is its outer bark. 28/1

त्वच एवास्य रुधिरं प्रस्यन्दि, त्वच उत्पटः ।
तस्मात्तदातृण्णात्प्रैति रसो वृक्षादिवाहतात् ॥ २ ॥

Tvacha evāsya rudhiram prasyanditvacha utpatah, tasmāttadātrinnāt praiti raso vrikshādivāhatāt ‖ 28/2

Translation :- From his skin blood flows forth and sap from bark of the tree. Therefore when a man is wounded blood flows as sap from a tree when that is injured. 28/2

मांसान्यस्य शकराणि, किनाटं स्नाव, तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि, मज्जा मज्जोपमा कृता ॥ ३ ॥

Mamsānyasya shakarāni kinātam snāva tat sthiram, asthinyantarato dāruni majjā majjopamā kritā ‖ 28/3

Translation :- His flesh is the under-layer of bark, and the fibre is the strong muscle. His bones lie under, as does its wood ; the marrow is made resembling the pith. 28/3

यद्वृक्षो वृक्णो रोहति रोहति मूलान्नवतरः पुनः ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ४ ॥

Yad vriksho vrikno rohati mulānnavatarah punah, martyah svinmrityunā vriknah kasmānmulāt prarohati ‖ 28/4

Translation :- A tree if is cut off springs up again from its root in a newer form ; from what root does man spring forth when he is taken away by death?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- In the preceding verses the similarities between a tree and a man are mentioned but in this we notice, a peculiarity in a tree viz that it springs up again even after it was cut off, while a man taken away by death does not spring forth again. But there must be a renascence from some source. 28/

रेतस इति मा वोचत, जीवतस्तत्प्रजायते ।
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥ ५ ॥

Retasa 'iti 'mā vochata jivatastat prajāyate, dhānāruha iva vai vrikshoanjasā pretya sambhavah || 28/5

Translation :- Do not say, 'from the semen, for, that is produced in a living man. As a tree, forsooth, springing from seed after it is dead it certainly springs again from the seed as well. 28/5

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ६ ॥

Yat samulamābriheyurvriksham na punarābhavet, martyah svinmrityunā vtiknah kasmānmulāt prarohati || 28/6

Translation :- 'If a tree is pulled up with its root, it no more sprouts. From what root does a man spring forth after he is taken away by death ?' 28/6

जात एव; न, जायते, कोन्वेनं जनयेत्पुनः ।
विज्ञानमानन्द ब्रह्म, रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥

Jāta eva na jāyate ko nvenam janayet punah | **vijnāna-**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mānandam brahma rātirdātuh parāyanam ***tishthamānasya*** **tadvida** ***iti*** || **28/7**

Translation :- He is born after death if you think; he is born then who should create him again? (Shṛuti herself says): 'Brahman Who is the Embodiment of Transcendental Wisdom and Bliss is the Bestower of the fruits of the sacrifices as well as the *Summum Bonum* of a man of intuitive Wisdom of an unalloyed devotee'.

Purport :- Brahman is the principle or the Root of a new life both for those who are still subjected by the fruits of actions viz. men of bondage, and for those who, having relinquished deeds of sacrifices, stand firm in knowledge.

The Shruti affirms that the Root of the whole universe is Brahman. All beings including the universe itself are emanated from Him and again at the time of dissolution everything is withdrawn within Him. And once again He projects them all during the creation.

The sacrificer gets his reward from none but from Him only as He is the only Bestower of the fruits of actions. He is the Supreme Goal of him who has realised Him in Reality and lives in that plane of Transcendence with unalloyed devotion to Him, having transcended all desires and being free from all subjections of *māyic* bondage.

So Shruti affirms that the Supreme God is the Embodiment of Transcendental Wisdom and Bliss and therefore He is the summum bonum of life. 28/7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHAPTER IV

First Brahmana

ॐ। जनको ह वैदेह आसांचक्रे, अथ ह याज्ञवल्क्य आवव्राज। तं होवाच, याज्ञवल्क्य किमर्थमचारीः, पशूनिच्छन्, अण्वन्तानिति। उभयमेव सम्राडिति होवाच ॥ १ ॥

AUM Janako ha vaideha āsāmchakre-atha ha yājnavalkya āvavrāja, tam hovācha yājnavalkya kim-arthamachārih pashunicchannanvantāniti ubhayameva samrāditi hovācha ‖ 1

Translation :– Janaka, (king) of Videha, was seated when Yājnavalkya came there. Janaka said to him : Venerable Yājnavalkya, what has brought you here? Whether have you come to have some cattle or for subtle disputations? 'Indeed, for both, your majesty', said he (Yājnavalkya). 1

यत्ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य। वागेवायतनम् आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य? वागेव सम्राडिति होवाच। वाचा वै सम्राड्बन्धुः प्रज्ञायते ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते; वाग्वै सम्राट् परमं ब्रह्म; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते। हस्त्यृषभं सहस्रं

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

Yatte kashchidabravittacchrinavāmetyabravinme jitvā shailinirvāgvai brahmeti yathā mātrimān pitrimānāchāryavān bruyāttathā tacchailinirabravid vāgvai brahmetyavadato hi kim syāditya bravittu te tasyāyatanam pratishthām na meabravidityekapādvā etat samrāditi sa vai no bruhi yājnavakya, vāgevāyatanamākāshah pritishthā prajnetyenadupāsita, kā prajnatā yājnavalkya vāgeva samrāditi hovācha vāchā vai samrād bandhuh prajnāyata rigvedo yajurvedah sāmavedo atharvāngirasa itihāsah purāmam vidyā upanishadah shlokāh sutrānyanuvyākhyānāni vyākhyānānishtham hutamāshitam pāyitamayam cha lokah parashcha lokah sarvāni cha bhutāni vāchaiva samrāt prajnāyante vāgvai samrāt paramam brahma nainam vāg jahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste, hastryashabham sahasram dadāmithovācha janako vaidehah sa hovācha yājnavalkyah pitā mei amanyata nānanushishya hareteti | 2

Translation :- Let me hear what any of your preceptor might have told you said Yājnavalkya. 'Shailini told me that the *Vāc* (sound) (speech) is Brahman' said Janaka. As a man may say that he has a mother, a father and a preceptor, so did Shailini say that speech is indeed, Brahman for, what can one have without speach. But did he tell you about its shelter and support ?' said Yājnavalkya, "He did not tell me", said the king. 'For sooth, your majesty, that is only one step (partial: not complete) of Brahman' said Yājnavalkya, 'Verily, Yājnavalkya do please tell us', said the king.

'That Brahman reveals in *vāc* (speech), He transcends the limitation. One should worship Him Who is full of Wisdom or Whose Self-some Potency

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is the Wisdom' said Yājnavalkya. 'What is the nature of that Wisdom' asked the king. '*Vāc*' (he refers to Transcendental sound only) your majesty', said he.

Verily, by speech, your majesty, a friend is recognised, by speech alone, your majesty, are the Rigveda, the Yajurveda, the Sāmaveda, the Atharvānairasa, legends, ancient lore, arts, Upanishads, verses, aphorisms, elucidations, explanations, the effects of sacrifices, oblations, food and drink, this world and the other and all beings are known. The Supreme Brahman, your majesty is, in truth, speech (*shabda-brahman*). Shabda-Brahman does not ever leave him who knows Its Divine characteristic cultures. It is such (knowing It identical with God Himself). His all the wishes are fulfilled. He having become divinely disposed (viz, having gained full-cognition of his soul) goes unto the Transcendental Divinity." said Yājnavalkya. Janaka, the king of Videha said, 'I shall give you a thousand cows with a bull like an elephant." Yājnavalkya replied, 'My father was of opinion that one should not accept any gift from a person without fully enlightening him."

Purport :- Yājnavalkya knew that Janaka's kingdom was frequented by a good number of scholars and naturally the king being religiously disposed, might have heard many lessons about the Truth. Therefore without knowing his mind fully, to speak to him about the Supreme Divinity may create confusion in his mind if he is not so ready to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reciprocate his doctrine. Hence Yājnavalkya first of all says: 'Let me hear what any of your preceptors had told you'.

After hearing Janaka, Yājnavalkya understood that the king was instructed by Shailini nothing more than that of the knowledge for sacrifices. This knowledge no doubt is a partial knowledge which may help learn literally all branches of literature but it is incapacitated to know the Supreme Brahman Who is full of Wisdom. Transcendental Sound is identical with the Supreme Divinity and Brahman reveals Himself as *Shabda-Brahman* transcending the limitations of mundanity.

One who takes recourse to culturing this Transcendental Sound fully conscious of Divinity, really gains his desires fulfilled and having divinised himself goes to the world of Transcendence.

Srimad Bhāgavata says: 'the Name of God and God Himself are one and the Same'. '*Vāgvishnurvā-chakatvena...*'. 2

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति ; अब्रवीन्म उदङ्कः शौल्बा-
यनः, प्राणो वै ब्रह्मेति ; यथा मातृमान्पितृमानाचार्यवान्ब्रुयात्, तथा
तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति, अप्राणतो हि किं स्यादिति ;
अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा
एतत्सम्राडिति ; स वै नो ब्रूहि याज्ञवल्क्य ; प्राण एवायतनम्,
आकाशः प्रतिष्ठा, प्रियमित्येनदुपासीत ; का प्रियता याज्ञवल्क्य?
प्राण एव सम्राडिति होवाच, प्राणस्य वै सम्राट् कामायायाज्यं
याजयति, अप्रतिगृह्यस्य प्रतिगृह्णात्यपि, तत्र वधाशङ्कं भवति यां

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिशमेति प्राणस्यैव सम्राट् कामाय; प्राणो वै सम्राट् परमं ब्रह्म; नैनं प्राणो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

Yadeva te kashchidabrabittacchrina-vāmetyabravinma udankah shaulvāyanah prāno vai brahmeti yathā mātrimān pitrimānācharyavān bruyāttathā tachaulvāyano-abravit prāno vai brahmetyaprānato hi kim syādityabrabittu te tasyāyatanam pratishthām na me-abrabidityekapādvā etat samrāditi sa vai no bruhi yājnavalkyo prāna evāyatanamākāshah pratishthā priyamityenadupāsita kā priyatā yājnavalkya prāna eva samrāditi hovācha prānasya vai samrāt kāmāyāyājyam yājayatyapratigrihyasya pratigrihnātyapi tatra vadhāshankam bhavati yām dishameti prānasyaiva samrāi kāmāya prāno vai samrāt paramam brahma nainam prāno jahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste hastyrishabham sahasram dadāmiti hovācha janako vaidehah sa hovācha yājnavalkyah pitā me-amanyata nānanushishya hareteti || 3

Translation :- 'Let me hear what any one of your preceptors might have told you', said Yājnavalkya.

'Udanka Saulbāyana told me: 'Brahman verily, is the *Prāna*' (life-vitality): said Janaka. As a man might say that he had a mother, a father and a preceptor, so did Udanka Saulbāyana say that '*Prāna*' indeed was Brahman, for what could one have without life (*Prāna*)? But did he tell you about its shelter and support? said Yājnavalkya. 'He did not tell me', said the king. 'Forsooth, your majesty, that is only one-step (partial, not complete) of Brahman, said Yājnavalkya. Verily, Yājnavalkya do please tell us, said the king. 'That Brahman is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He Who creates *Prāna,* (*prānah pranayanatsvayam*) and transcends the limitation. One should worship Him as the most Beloved One', said Yājnavalkya. 'What is the nature of that belovedness?' Yājnavalkya asked the king. '*Prāna*' (he refers to Substratum of life) said he. Verily, out of love for life, your majesty, one offers sacrifices for Him for whom they should not be performed, and accepts gifts from one from whom they should not be accepted, and it is for the sake of the *Prāna*, O your majesty, that one runs the risk of one's life in any quarter one may go to. The Supreme Brahman, your majesty is, in truth, the *Prāna*. *Prāna* does not leave him viz. he becomes immortal who, knowing thus that the Substratum of being is the Brahman Himself and accordingly devotes himself to Him. He gains all fulfilments. He having become divinely disposed (viz. having gained full-cognition of his soul) goes upto the Transcendental Divinity' said Yājnavalkya. Janaka, the king of Videha said: 'I shall give you a thousand cows with a bull like an elephant'. Yājnavalkya replied: 'My father was of opinion that one should not accept any gift from a person without fully enlightening him.' 3

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे बर्कुर्वार्ष्णः, चक्षुर्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति, अपश्यतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा, सत्यमित्येनदुपासीत; का सत्यता याज्ञवल्क्य? चक्षुरेव सम्राडिति

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

होवाच, चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति, स आहाद्राक्षमिति तत्सत्यं भवति चक्षुर्वै सम्राट् परमं ब्रह्म; नैनं चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

Yadeva te kashchidabravit tacchrinavāmetyabravinme varkurvārshnah chakshurvai brahmeti yathā mātrimān pitrimānāchāryavān bruyāt tathā tadvārshno-abravicchakshurvai brahmetyapashyato hi kim syādityabravit tu te tasyāyatanam pratishthām na me-abraviditye kapād vā etat samrāditi sa vai no bruhi yājanvalkya chakshurevāyatanamākāshah pratishthā satyamityi enadupāsita kā satyatā yājnavalkya chakshureva samrādithovācha chakshushā vai samrāt pashyantamāhuradrākshiriti sa āhādrākshamiti tat satyam bhavati chakshurvai samrāt paramam brahma nainam chakshurjahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste hastyrishabham sahasram dadāmiti hovācha janako vaidehah sa hovācha yājnavalkyah pitā meamanyata nānanushishya hareteti || 4

Translation :- 'Let me hear what anyone of your preceptors might have told you', said Yājnavalkya.

Barku Vārshna told me : 'Brahman verily, is the eye', said the king. 'As a man may say that he has a mother, a father and a preceptor, so did Barku Vārshna say that 'eye' indeed is Brahman, for what can one have who cannot see ? But did he tell you its shelter and support ?' Yājnavalkya.

'He did not tell me' said the king.

'Forsooth, your majesty, that is only one-step (partial Truth) of Brahman', said Yājnavalkya. 'Verily Yājnavalkya do please tell us', said the king.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'That Brahman who (*sarvadarshantāt*) is the All-observer is in the eye but He transcends the limitations. One should worship Him as the very Embodiment of Truth or Justice'

'What is the nature of Truth', Yājnavalkya asked the king.

'Eye' (here he refers to *Chakshuh sarvadarshanah*) said he. Verily, your majesty, when people say to a man who sees with his eyes, 'have you seen?' and he says, 'I have seen', and that is the truth. Verily your majesty the Supreme Brahman is the 'Eye'. The 'Eye' (here the Brahman Himself) does not leave him who knowing Him, in Reality, worships Him as such. He gets all fulfillments of his desires. He having become divinely disposed goes to the transcendental world of Divinity, said Yājnavalkya.

Janaka, the king of Videha said, 'I will give you a thousand cows with a bull like an elephant'. Yājnavalkya replied : 'My father was of opinion that one should not accept any gift from a person without fully enlightening him'. 4

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे गर्दभीविपीतो भारद्वाजः, श्रोत्रं वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति, अशृण्वतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; श्रोत्रमेवायतनम्, आकाशः प्रतिष्ठा, अनन्त इत्येनदुपासीत; कानन्तता याज्ञवल्क्य? दिश एव सम्राडिति होवाच, तस्माद्वै सम्राडपि यां कां च दिशं

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गच्छति नैवास्या अन्तं गच्छति, अनन्ता हि दिशः; दिशो वै सम्राट् श्रोत्रम्, श्रोत्रं वै सम्राट् परमं ब्रह्म; नैनं श्रोत्रं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

Yadeva te kashchidabravit tacchrinavāmetyabraminme gardabhivipito bhāradvājah shrotram vai brahmeti yathā mātrimān pitrimānāchāryavān bruyāt tathā tadbhāradvājo-abravit-shrotam vai brahmetyashrinvato hi kim syāditya bravit tu te tasyāyatanam pratishthām na me abraviditye kapādvā etat samrāditi sa vai no bruhi yājnavalkya shrotramevāyatanamākāshah pratishthā- **ananta** *ityenadupāsita kā-anantatā yājnavalkya disha eva samrāditi hovācha tasmād vai samrādapi yām kāmcha disham gacchati naivāsyā antam gacchatyanantā hi disho disho vai samrāt shrotram shrotram vai samrāt paramam brahma nainam shrotram jahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste hastyrishabham sahasram dadāmiti hovācha jānako vaidehah sa hovācha yājnavalkyah pitā me-amanyata nānanushishya hareteti* ‖ 5

Translation :- Let me hear what any one of your preceptors might have told you', said Yājnavalkya.

'Gardhabhivipita Bhāradvāja told me that Brahman is verily the 'ear' said the king.

As a man might say that he has a mother, a father and a preceptor, so did Gardhabhivipita Bhāradvāja say that 'Ear' indeed was Brahman, for what can one have who cannot hear? But did he tell you its shelter and support?' said Yājnavalkya. 'He did not tell me', said the king. 'Forsooth, your majesty, that is only one step (partial truth) of Brahman' said Yājnavalkya.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Verily, Yājnavalkya do please tell us', said the king.

'That Brahman (*shrotram Vishnu shravana shaktitvat*) is reciprocated through the ear but He transcends the limitations. One should worship Him as the *Ananta :* All-pervasive or Infinite'.

'What is the Nature of Infinity', Yājnavalya asked the king.

'The endless equarters, your majesty' said he. Verily your majesty to whatever direction one may go, one never gets its end. (hence) the quarters are infinite. Verily, your majesty, the quarters are the ears. Verily, your majesty, the Supreme Brahman is the Ear (the spiritualised Ear that reciprocates the Divine Name which is identical with God-Himself). The Ear (here the Brahman Himself) does not leave him who knowing Him in Reality worships Him as such. He gets all-fulfilments of his desires and having become divinely disposed he goes to the world of Transcendence' said Yājnavalkya.

Janaka, the king of Videha said: 'I will give you a thousand cows with a bull like an elephant'.

Yājnavalkya replied: 'My father was of the opinion that one should not accept any gift from a person without fully enlightening him'. 5

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति ; अब्रवीन्मे सत्यकामो जाबालः मनो वै ब्रह्मेति ; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति, अमनसो हि किं स्यादिति ;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; मन एवायतनम्, आकाशः प्रतिष्ठा, आनन्द इत्येनदुपासीत; कानन्दता याज्ञवल्क्य? मन एव सम्राडिति होवाच, मनसा वैं सम्राट् स्त्रियमभिहार्यते, तस्यां प्रतिरूपः पुत्रो जायते, स आनन्दः; मनो वैं सम्राट् परमं ब्रह्म; नैनं मनो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

Yadeva te kashchidabravit tat-shrinavāmetyabravinme satyakāmo jābālo mano vai brahmeti yathā mātrimān pitrimānāchāryavān bruyāt tathā tajjābālo-abravitmano vai brahmetya manaso hi kim syādityabravit tu te tasyāyatanam pratishthām na me-abraviditeyekapādvā etat samrāditi sa vai no bruhi yājnavalkya mana evāyatanamākāshah pratisthānanda ityenadupāsita kānandatā yājnavalkya mana eva samrāditi hovācha manasā vai samrāt striyamabhihāryate tasyām pratirupah putro jāyete sa ānando mano vai samrāt paramam brahma nainam mano jahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste hastyrishabham sahasram dadāmiti hovācha janako vaidehah sa hovācha yājnavalkyah pitā me-amanyata nānanushishya hareteti || 6

Translation :- 'Let me hear what any one of your preceptors might have told you', said Yājnavalkya.

'Satyakāma Jābāla told me : 'Brahman verily, is mind' said the king.

'As a man might say that he has a mother, father and a preceptor, so did Satyakāma Jābāla say that Brahman indeed, is mind, for what can one have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who is without a mind? but did he tell you its shelter and support', said Yājnavalkya.

'He did not tell me', said the king.

'Forsooth, your majesty, that is only one-step (incomplete Truth) about Brahman' said Yājnavalkya.

'Verily, Yājnavalkya, do please tell us', said the king.

That Brahman (*mano Vishnur mantritva tu nityam*) saturates the mind with His Divine Potency and transcends the limitation. One should worship that Brahman as the very Embodiment of Bliss', said Yājnavalkya.

'What is His Blissfulness Yajnavalkya?' asked the king.

"Just the mind (here the mind which is dovetailed in culturing Brahman), your majesty', said Yājnavalkya. Verily, your majesty, by the mind one takes to woman. A son resembling him is born of her. He is the source of bliss. Verily, your majesty, the Supreme Brahman is mind (the spiritually cognitioned mind conceives the Divinity). The spiritualised mind is a faculty of the cognitioned soul never leaves him and worships the Supreme Divinity as such. He gets all fulfilment of his desires. He having become divinely disposed goes to the world of Transcendental Divinity, said Yājnavalkya.

Janaka, the king of Videha said: 'I will give you a thousand cows with a bull like an elephant'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yajnavalkya replied: 'My father was of opinion that one should not accept any gift from a person without fully enlightening him'. 6

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति ; अब्रवीन्मे विदग्धः शाकल्यः, हृदयं वै ब्रह्मेति ; यथा मातृमान्पितृमानाचार्यवान्ब्रुयात्, तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति, अहृदयस्य हि किं स्यादिति ; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति ; एकपाद्वा एतत्सम्राडिति, स वै नो ब्रूहि याज्ञवल्क्य ; हृदयमेवायतनम्, आकाशः प्रतिष्ठा, स्थितिरित्येनदुपासीत ; का स्थितता याज्ञवल्क्य? हृदयमेव सम्राडिति होवाच, हृदयं वै सम्राट् सर्वेषां भूतानामायतनम्, हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा, हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति ; हृदयं वै सम्राट् परमं ब्रह्म ; नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते ; हस्त्यृषभं सहस्रं ददामीति, होवाच जनको वैदेहः ; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

Yadeva te kashchidabravit tacchrina vā metyabravinme vidagdhah shākalyo hridayam vai brahmeti yathā mātrimān pitrimānāchāryavān bruyāt tathā tacchākalyo-abraviddridayam vai brahmetyahridhyasya hi kim syādityabravitt tu te tasyāyatanam pratishthām na me-abravidityekapādvā etat samrāditi sa vai no bruhi yājnavalkya hridayamevāyatanamākāshah pratishthā sthiti rityenadupāsitam kā sthitatā yājnavalkya hridayameva samrāditi hovācha hridayam vai samrāt sarveshām bhutānāmāyatanam hridayam vai samrāt sarveshām bhutānām pratishthā hridaye hyeva samrāt sarvāni bhutāni pratishthitāni bhavanti hridayam vai samrāt paramam brahma nainam hridayam jahāti sarvānyenam bhutānyabhiksharanti devo bhutvā devānapyeti ya evam vidvānetadupāste hastyrishabham sahasram dadāmiti

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hovācha janako vaidehah sa hovācha yājnavalkyah pitā me-amanyata nānanushishya hareteti || 7

Translation :- 'Let me hear what any one of your preceptors might have told you', said Yājnavalkya.

'Vidagdha Shākalya told me : Brahman verily is the heart', said Janaka.

'As a man might say that he has a mother, a father and a preceptor, so did Vidagdha Shākalya say that Brahman is the heart, for what can one have who is without a heart? But did he tell you the shelter and the support?' said Yājnavalkya.

'He did not tell me', said the king. 'Forsooth your majesty, that is only one-step (incomplete truth) about Brahman' said Yājnavalkya. 'Verily, Yājnavalkya, do please tell us', said the king.

'That Brahman (*hridayam hridgato yatah*) Whose seat is just the heart, transcends the limitations. One should worship Him as the established (installed) Deity of the heart', said Yājnavalkya.

'What is the nature of establishment?' asked the king.

'Just the heart, your majesty', said Yājnavalkya. 'Verily, your majesty the heart is the seat of all things, verily, your majesty, the heart is the support of all things, for in the heart alone, your majesty all things are established. Verily, your majesty, the Supreme Brahman, is the Heart. The Heart does not leave Him. Knowing this, who worships Him as such gets all fulfilment of his desires and begin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

divinely disposed, goes to the world of Transcendence', said Yājnavalkya. Janaka, the king of Videha said: 'I will give you a thousand cows with a bull, like an elephant'.

Yājnavalkya replied: 'My father was of opinion that one should not accept any gift from a person without fully enlightening him'.

Purport:- Here in these mantras from third to seven we are made to understand by Yājnavalkya, a man of wisdom that the Supreme Brahman is full of wisdom, the Dearest or most Beloved one, Truth or Eternal Infinite or All-pervasive, Blissful and Ever-existente or Established. These Transcendental Characteristics of the Supreme Brahman can be conceived of through spiritually cognitioned senses. We find specially the speech, life-force, eye, ear, mind and the heart are referred to as Brahman in the sense that they are the seats for Brahman. When they are spiritually cognitioned they enable oneself to conceive the non-conceivable Brahman. We find that body has got these faculties but really they are in the un-fettered soul. Yājnavalkya actually refers to the faculties of the unfettered soul as he says that they never leave him when a person is divinely disposed of.

Lord Sri Chaitanya says: 'He whose tongue does not sing the Glory of the Supreme Lord Sri Krishna possesses a wicked and hoarse tongue like a croaker inviting the serpant, its enemy. Fallen children, blind with lust of everykind. Feel the merciful Hand of the Master Who tends us, as no mother ever

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

does, with the milk of Divine Mercy. Let Krishna Who is the Beloved to all be be-all and end-all of life. Eyes that do not visualise the Transcendental Beautiful Form of Sri Krishna are like those of the peacock plumage. He whose ears have not drunk deep the Nectarine Deeds and Glory of the Lord of Supreme Strides possesses only useless holes like the counterfeit cowries. That birth, that deed that mind which is conducive to and acceptable as service of Sri Krishna is worth its name. Thy heart is the proper and holy seat for the Lord Sri Krishna to be installed as a Deity of thy heart'. 7

Second Brahmana

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच, नमस्तेऽस्तु याज्ञवल्क्य, अनु मा शाधीति; स होवाच, यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीत, एवमेवैताभिरुपनिषद्भिः समाहितात्मासि; एवं वृन्दारक आढ्यः सन्नधीतवेदउक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति; नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद् वक्ष्यामि यत्र गमिष्यसीति; ब्रवीतु भगवानिति ॥ १ ॥

Janako ha vaidehah kurchādupāvasarpannuvācha namaste-astu yājnavalkyānu mā shādhiti sa hovācha yathā vai samrān-mahāntamadhvānameshyan ratham vā nāvam vā samàdaditai-vamevaitābhirupanishadbhih samāhitātmā - asyevam vrindāraka ādyah sannadhitaveda uktopanishatka ito vimuchyamānah kva gamishyasiti nāham tadbhagavan veda yatra gamishyāmityatha vai te-aham tad vakshyāmi yatra gamishyasiti bravitu bhagavāniti ||

Translation :- Janaka, king of Videha, descending from his lounge approached Yājnavalkya and said, 'Salutations to you, Yājnavalkya, please instruct me'. Yājnavalkya said : 'Verily, as one who

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wishes to go a long distance, your majesty, would secure a chariot or a boat, even so you have a mind well equipped with the lessons of the Upanishads. You are likewise respected and wealthy, you have studied the Vedas and got instructed in mystic doctrines; but where will you go when you depart from this body?'

'I do not know where shall I go, venerable sir', replied the king.

Yājnavalkya told: 'Then I will tell you where you will go', 'Tell me, venerable sir', said Janaka, the king.

Purport :- Yājnavalkya remarks that mere theoretical knowledge of the Vedas and the Upanishads is not enough to realise the Truth, until the intuitional wisdom is not bestowed by God Himself unto us, we cannot have a subjective realisation of God. The Shāstric-knowledge may make us have an objective view of the Supreme Divinity but that alone will not lead us to the attainment of *summum bonum* of life. 1

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः; तं वा एतमिन्धं सन्तमिन्द्र इत्याचक्षते परोक्षेणैव; परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

Indho ha vai nāmaisha yo-ayam dakshine-akshan purushastam vā etamindham santamindra ityāchakshate parokshenaiva paro-kshapriyā iva hi devāh pratyakshadvishah || 2

Translation :- 'Indra (Supreme God) by name is this Person Who is in the right eye. Him, verily,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who is that Indha, people call 'Indra' cryptically, for the gods are fond of the cryptic, as they dislike to be directly addressed'.

Purport :- *'Ya esha etasmin mandale purusho yashchāyam dakshino-akshaniti dakshinākshisthitasya ādityān taravasthitasya chaikya :- ādityāntarasthitasya pundarikākshatvāt'*: the Being Who is specially located in the right eye is the Supreme Being Pundarikāksha in the sun Who has been described before. So here *Paramapurushya* : *indra-shabda-vāchyam* : Indra here denotes Paramapurusha : the Supreme God. 2

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट्; तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः; अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहित-पिण्डः; अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव; अथैन-योरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति; यथा केशः सहस्रधा भिन्न एवम्; अस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रति-ष्ठिता भवन्ति, एताभिर्वा एतदास्रवदास्रवति; तस्मादेष प्रविविक्ता-हारतर इवैव भवत्यस्माच्छरीरादात्मनः ॥ ३ ॥

Athaitad vāme-akshani purusharupameshāasya patni virāt tayoresha samstāvo ya esho-antar-hridaya ākāsho-athainayo-retadannam ya esho antarhridaye lohitapindo-athainayoretat prāvaranam yadetadantarhridaye jālakamivāthainayoreshā sritih sancharani yaishā hridayādurdhvā nādyuccharati yathā keshah sahasradhā bhinna evamasyaitā hitā nāma nādyo-antarhridaye pratishthitā bhavantyetābhirvā etadāsravadāsravati tasmādesha praviviktāhāratara ivaiva bhavatyasmāccharirā-dātmanah || 3

Translation :- The human Form that is in the left eye is the Consort (Hlādini-potency Sri Rādhā)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Indra (the Supreme Lord Sri Krishna). Their sporting Land is the unstinted Love-laddened Bosom. Their food is (they drink deep) the Nectar from the reddish Lotus-like Bosom (*Hrit-Pundarika vasminstad daharam Pundarikam kumudam ivānekatdrā vikasita*). They sport therein unentangled with the surrounding not-like covering of the heart (just like a spider on its web). The Divine Path that They move is the channel (*Sushumnā*) which goes upward from the heart. Like a hair divided a thousand-fold, so are the channels called *hitā,* which are established within the heart. Through these flows the essence of the food that we consume. But God is the Enjoyer of Nectar (*niratishayānanda*) which is different from the food of a jiva-in-bondage.

Purport :- In the second *mantra* we have learnt that 'Indra' in the right eye is none but the Parama Purusha the Supreme Lord and in this present *mantra* we are told that the human Form that is in the left eye is the Consort of the Purusha Who exists in the right eye. All the commentators mention *Purusharupa* : *manusyākāra* : human Form. How can the Consort of God be in human form ? It is in the Gitā[1] we find '*svakam rupam*' and in the following shloka, '*manusham rupam*' clearly shows that Two Armed Beautiful Shyāmasundara Human Krishna-Form is the Transcendental Personality of the Supreme Godhead and therefore here it is very clear that His *Hlādini-Shakti* is the Consort Sri Rādhā in Her human Form in the left eye.

1. vide XI. 50

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In addition, in the same mantra we find that Their Sporting Land is the unstained Love-laddened Bosom. Just now it is said that They dwell in both the eyes respectively and again it is stated that They Sport in the unstained bosom? How could it be? This is to be reconciled as found in Brahma Samhitā,[1] 'Govinda, the Primeval Lord Syāmasundara Krishna Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of Love'. Further in Bhāgavata[2]: A mystic devotee through his unstained eye visualises his most Beloved Lord Sri Krishna, spreading His Glories everywhere.'

So it presupposes that Yājnavalkya says that the eyes of a Parama-Bhāgavata are filled with the constant vision of the Supreme God in His Two Total-Moieties viz. Predominating (*Vishaya*) *Vigraha* and Predominated (*āshraya*) *Vigraha* or as it were, Rasarāj (Sri Krishna) and Mahābhāva (Sri Rādhā, the Hlādini Shakti). They are observed in Their Eternal Sportive Land Vrindābana representing the unstained Love-laddened Bosom. As Lord Sri Chaitanya says: 'My Bosom is the very replica of Vrindābana, the Transcendental Sportive-Land of Sri Rādhā-Krishna, the Primeval Lord.' They enjoy the Nectar that flows from the fully-blossomed Lilly-like Bosom'.

ya esho-antahridaye lohita pindo... yasminstad daharam pundarikam kumudam iva -anekadhā vikasita: Generally heart is represented as lotus but here

1. vide 38 2. vide XI. 2,45

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lohita is specially mentioned because the Love-poignanted heart is more appropriate to be represented as lily-like bosom instead of lotus-like heart because Krishna is moon and at the rise of the moon only lily is blossomed which is reddish (*lohita*) but not the lotus. Further we find Bhagavān Sri Chaitanya Mahāprabhu also says, 'Endows the lily of the Bosom with the moon-light'.

The jiva-soul in bondage is sustained with the essence of food which goes to the respective organs through the channels of *hitā*. But the mukta-jiva as well as the God dwelling in the heart enjoy the Transcendental Nectar. Neither the God nor the Mukta-jiva is encased; they are like the spider on its web. They freely move through the Divine Path of *Sushumnā* although they dwell in the body. 3

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वा दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ; अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असंगो न हि सज्यते असितो न व्यथते न हृष्यति अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य योनो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ; इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

Tasya prāchi dik prānchah prānā dakshinā dig dakshine prānāh pratichi dic pratyanchah prānā udichi digudanchah prānā urdhvā digurdhvāh prānā avāchi digavānchah prānāh sarvā dishah sarve prānāh sa esha neti netyātmā - agrihyo na hi grihyate - ashiryo nahi shiryate - asango na hi sajyate - asito

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

na vyathate na rishyatyabhayam vai janako prāpto - asiti hovācha yājnavalkyah, sa hovācha janako vaideho - abhayam tvā gacchatād yājnavalkya yo no bhagavannabhayam vedayase namaste astvime videhā ayamahamasmi || 4

Translation :- But the man who follows the other path, identifies himself with the life-breath and reaps the fruits of sacrifices; the east is the eastern breath, the south is the southern breath, the west is the western breath, the north is the northern breath, the upper direction is the upper breath, the below or lower direction is the nether breath, and all the quarters are all the breaths. But by the process of Induction or 'not this not this' one cannot conceive of the Supreme-Being. He is incomprehensible for He is never comprehended through gross senses (as He is Adhokshaja). He is undecaying, for, He never decays; He is unattached, for, He does not attach Himself to anything. He is unfettered, for He does not suffer. He never suffers any injury.

'Verily, Janaka, you have reached the state of Blessedness (by realising and devoting to Godhead)' said Yājnavalkya.

Janaka, king of Videha said: 'Your venerable self may ever be shining with the glory of blessedness for you have so kindly made me blessed (by bestowing unto me that intuitive wisdom in realising the Supreme Divinity). Here is this empire of Videha, as well as myself at your service'.

Purport :- Bhāgavata says[1]: 'When a devotee thus realises Me as the Presiding Deity of all souls

1. Bh. XI. 20.30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the knot in the shape of I-ness and my-ness born of *avidyā* in his heart is cut asunder. All his doubts get resolved and the entire stock of his *karma-vāsanā* is burnt outright'.

Those who have got no realisation of the Supreme Godhead sporting in the heart let them go to different directions following different paths other than the Transcendental Path of devotion. 4

Third Brahmana

जनकं ह वैदेहं याज्ञवल्क्यो जगाम ; स मेने न वदिष्य इति; अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते, तस्मै ह याज्ञवल्क्यो वरं ददौ ; स ह कामप्रश्नमेव वव्रे, तं हास्मै ददौ ; तं ह सम्राडेव पूर्व पप्रच्छ ॥ १ ॥

Janakam ha vaideham yājnavalkyo jagāma sa mene na vadishya ityatha ha yajjanakah cha vaideho yājnavalkyah chāgnihotre samudāte tasmai ha yājnavalkyo varam dadāu sa ha kāmaprashnameva vabre tam hāsmai dadau tam ha samrādeva purvam papraccha ‖ 1

Translation :– Yājnavalkya came to Janaka, king of Videha. He thought he would not say anything. But Janaka and Yājnavalkya had discussions on Agnihotra, when Yājnavalkya had offered him (the king) a boon. He (the king) chose asking whatever question he wished. He granted it to him. So (now) the king first asked him. 1

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ २ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yājnavalkya kimjyotirayam purusha iti, ādityajyotih samrāditi hovāchāditye naivāyam jyotishāste palyayate karma kurute vipalyetityevamevaitad yājnavalkya || 2

Translation :– 'Yājnavalkya what light does a man here have?'

'He has the light of sun, O king', said he, 'for with the sun, indeed as the light, one sits, moves about, does one's work and returns'.

'It is quite so, Yājnavalkya' said the king. 2

अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति; चन्द्रमा एवास्य ज्योतिर्भवतीति, चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

Astamita āditye yājnavalkya kimjvotirevāyam purusha iti chandramā evāsya jyotirbhavatiti chandramasaivāyam jyotishāste palyayate karma kurute vipalyetityevamevaitad yājnavalkya || 3

Translation :– 'But when the sun has set, Yājnavalkya, what light does a person here have'?

'The moon indeed, is the light' said he, 'for with the moon, indeed, as the light, one sits, moves around, does one's work and returns'.

'It is quite so, Yājnavalkya'. 3

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इति; अग्निरेवास्य ज्योतिर्भवतीति, अग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

Astamita āditye yājnavalkya chandramasyastamite kimjyotirevāyam purusha ityagnirevāsya jyotirbhavatityagninaivāyam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jyotishāste palyayate karma kurute vipalyetityevamevaitad yājnavalkya || 4

Translation :- 'But when the sun has set, and the moon also has set, what light does a person here have'?

'Fire, indeed, is his light', said he, 'for with fire, indeed, as the light one sits, moves about, does his work and returns'.

'It is quite so', Yājnavalkya. 4

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति ; वागेवास्य ज्योतिर्भवतीति, वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ; तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायते, अथ यत्र वागुच्चरति, उपैव तत्र न्येतीति ; एवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

Astamita āditye yājnavalkya chandramasyastamite shānte-agnau kimjyotirevāyam purusha iti vāgevāsya jyotirbhavati vāchaivāyam jvotishāste palyayate karma kurute vipralyetiti tasmādvai samrādapi yatra svah pānirna vinirjnāyate atha yatra vāguccharatyupaiva tatra nyetityevamevaitad yājnavalkya|| 5

Translation :- 'But when the sun has set, Yājnavalkya, and the moon also has set, and the fire is gone out, what light does a person here have'?

'Speech, indeed, is his light', said he, 'for with speech, indeed, as the light', one sits, moves about, does his work and returns. Therefore, O king, even when one's own hand is not clearly visible if a voice is raised one manages to go straight towards it'.

'It is quite so', Yājnavalkya. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥६॥

Astamita āditye yājnavalkya chandramasyastamite shānte agnau shāntāyām vāchi kimjyotirevāyam purusha ityātmaivāsya jyotirbhavatityātmanaivāyam jyotishāste palyayate karma kurute vipalyatiti || 6

Translation :- 'But when the sun has set, Yājnavalkya, and the moon has set, and the fire has gone out and the speech has stopped, what light does a person here have ?'

'The self (soul) indeed, is his light,' said, he, 'for with the soul, indeed, as the light, one sits, moves about, does his work, and returns'.

Purport :- The self (soul) ever remains as light in all the states of waking, dream and sleep. The 'self' is the light for the body as well as for the organs. The 'self' gets illumination only through Monitor-self. 6

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

Katama ātmeti yo·ayam vijnānamayah *prāneshu hridyantarjyotih purushah sa samānah sannubhau lokāvanusancharati dhyāyativa lelāyativa sa hi svapno bhutvemam lokamaticrāmati mrityo rupāni* || 7

Translation :- 'Which is the soul '?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'The sentient being here (in the body) is the consciousness among the senses and the effulgent light within the heart. He, remaining the same (without any modification) wanders along the two worlds: thinks, as it were, and moves about; as it were, (by the providence of God), for upon entering into the dream-state (here sleep) he overcomes the visible gross world (*paridrishamān jāgrata-prapancha*) wherein the physical sufferings and death are the occrring incidents'.

Purport :– *dhyāyativa lelāyativa*: *jivasya kartritvam paramātmāyattamiti*: jiva whether in his bondage-stage or in his mukti-stage he is always under the control of the Monitor-self. jiva-soul even in his bondage-stage has not lost his essential charisteristic–he in his essence ever remains the same. In the Gitā we find[1]: 'I am the Paramātman, the Indwelling-Monitor of all hearts; I am the Regulator and the Over-Soul of all jivas, whatever the jiva does, I am the Giver of the fruit of his actions. just as puppets are pulled with wire by a wire-puller from behind the curtain, so the jivas, imprisoned in gross bodies, are being driven adrift in this ocean-world by My *māyā,* to act in conformity with her dictation. Propelled by the Inner-Monitor your natural proclivity, the result of your deeds in previous births, will stimulate you to fight'.

(ii) *lokamaticramati*......it means that when a living person in bondage enters into dreaming-stage he forgets the visible physical sufferings. Death is

1. G. XVIII. 61

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

occurring only to the physical body, therefore he in the dreaming-state (actually here sleeping-state) remembers not the death too. 7

स वा अयं पुरुषो जायमानः-शरीरमभिसंपद्यमानः-पाप्मभि, संसृज्यते ; स उत्क्रामन् म्रियमाणः-पाप्मनो विजहाति ॥ ८ ॥

Sa vā ayam purusho jāyamānah shariramabhisampadyamānah pāpmabhih samsrijyate sa utcrāman mriyamānah pāpmano vijahāti ‖ 8

Translation :- Verily, this person, by being born and obtaining a body, is joined with evils. When he departs, on dying, he leaves evils behind. 8

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत—इदं च परलोक स्थानं च; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

Tasya vā etasya purushasya dve eva sthāne bhavata idam cha paralokasthānam cha sandhyam tritiyam svapnasthānam tasmin sandhye sthāne tishthannete ubhe sthāne pashyatidam cha paralokasthānam cha, atha yathācramo-ayam paralokasthāne bhavati tamācramamācramyo bhayān pāpmanaānandāmshcha pashyati sa yatra prasvapityasya lokasya sarvāvato mātramapādāya svayam vihatya svayam nirmāya svena bhāsā svena jyotishā prasvapityatrāyam purushah svayam jyotirbhavati ‖ 9

Translation :- Verily, there are two conditional states of the jiva-in-bondage : the conditional state

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with corporeal body in the world and the conditional state without a corporeal body in the world gained after death (*sarganarakādikam*). There is an intermediate third conditional-state, that of being in sleep (dream). In the conditional-intermediate-state one may (at times) have a dream of both the worlds. Now whatever the way is to the conditioned-state of being in the other world, having obtained that way one sees both the evils of this world and the joys of the other world. When he goes to sleep, he takes away a little of the impressions of this variegated world (possessing all the elements and their derivatives which serve to attach him to the world) puts the body aside and creates a dream-body in its place, revealing his own brightness by his own light —and dreams. Then he himself becomes illuminated.

Purport :- *Nirmānādikartritvamidam vastutah paramātmana eva:* The Lord provides him with whatever knowledge, work and previous experience he may have for attainment of the next world. In a sleeping or dreaming state one may be dreaming some incidents of his past life or even what would be in future life. This proves the re-birth-theory. He feels both the sufferings and the joys consisting of the impression of experiences in previous lives; while the glimpses of the results of merits and demerits that are yet to come in the future life, he experiences by the providence of God.

Himself creates a dream-body: composed of past impressions where the mind being modified takes the place of objects and reveals itself in the mass of impressions of sense-objects. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्रथयोगान्पथः सृजते ; न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥

Na tatra rathā na rathayogā na panthāno bhavantyatha rathān rathayogān pathah srijate na tatrānandā mudah pramudo bhavantyathānandānmudah pramudah srijate na tatra veshāntāh pushkarinyah sravantyo bhavantyatha veshāntān pushkarinih sravantih srijate sa hi kartā || 10

Translation :- There are no chariots, nor animals to be yoked to them, nor roads there, but he (in that conditioned-dream-state) creates (imagines) them all. There is no joy or pleasure or delights there, but he creates them all. There are no tanks and hence no lotus-pools, no streams but he creates them all for he is (egoistically knows himself as creator) the creator there.

Purport :- In the *mantra*[1] it is stated : He thinks as if he moves about. We have learnt that his agency is in accordance with the providence of the God. So even in this conditional-state of dreaming-state his creations are *bhagavat sankalpamātrasrishtam na tu jivasrishtam.* 10

तदेते श्लोका भवन्ति ।

स्वप्नेन शारीरमभिप्रहत्या-

सुप्तः सुप्तानभिचाकशीति ।

शुक्रमादाय पुनरैति स्थानं

हिरण्मयः पुरुष एकहंसः ॥ ११ ॥

1. IV.iii. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tadete shlokā bhavanti:- svapnena shariramabhiprahatyāsuptah suptānabhichākashiti, shucramādāya punaraiti sthānam hiranmayah purusha eka hamsah || 11

Translation :- On this there are the following verses : jiva-soul during his sleeping-stage although strikes down what belongs to the body yet the Monitor-self Who is Vāsudeva, Hiranmaya Purusha and the Primeval God (Ekahamsa) Who is ever-vigilant sends back the sleeping jiva to his waken-state with his latent desires.

Purport :- As in the sixth *mantra* we have learnt that when all the lights are gone soul gets illumination only through Monitor-self, so in this *mantra* it is stated that Hiranmaya-Purusha, the Primeval Lord is the light of the sleeping-soul and it is He Who is ever vigilant, sends back the sleeping-jiva to his waken-state with his respective latent desires. The monists make blasphemy by remarking that the 'Hiranmaya-Purusha is pure Intelligence-infinite being which moves alone through the waking and dream-states'... Then is it not like a blind boy with lotus-eye ? Again they say 'remaining awake himself, being possessed of the constant power of vision etc. and watches those that are asleep. Then we ask : 'Who is in the dream-state and asleep ? 'So self-contradiction is in the statement.

Sri Mādhvāchārya has rightly commented that '*ratyānandau purnanityau hitau tena hiranmayah, sarnavarnatayā vāpi Vāsudevo hiranmayah pradhanam-hamsarupatvādekahamsa itirita*'. So here esoteric meaning is that *Ratyānandau* : the Cupid God Sri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Krishna and His other Moiety *Svarnavarnā* (molten-golden hued (taptakānchani) Sri Rādhā Both are Ontologically One Vāsudeva-tatva (Transcendental), the Primeval God, One without a second is the Supreme Mover or the *'jyoti'* : light to illumine or propel the soul. vide. purport of mantra 3 of the same Brāhmana.[1] 11

प्राणेन रक्षन्नवरं कुलायं
बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्र कामं
हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

Prānena rakshannavaram kalāyam vahishkulāyādamritash-charitvā sa iyate amrito yatra kāmam hiranmayah purusha ekahamsah || 12

Translation :- The Hiranmaya Primeval God makes the fettered jiva reap his karma-fruits remaining in the unclean nest (body) or in the quagmire of hellish samsār. The fortunate ones (the fully cognitioned unalloyed devotees) are made to go forth out of the encagement of the nest and move freely wherever they please.

Purport :- In the Gitā we find :[2] 'Four classes of men do not worship Me. They do not surrender themselves to Me owing to their non-devotional attitude. They are men (i) who are the vilest leading dissolute lives : (ii) who are atheists at heart, though ethical in word and deed, (iii) who are *'narādhamas'*

---

1. vide IV. 12.3
2. G. VII. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(worst among mankind), because the latter two do not recognize Me as the Lord of ethics, but as an accessory deity whose only business is to dispense justice (reward or punishment) to those who deserve it, and (iv) who, though well versed in the Vedānta Philosophy, worship Impersonal Abstract-Brahman deluded by My *māyā* and are, therefore, prone to disparage Me and My devotees owing to their tāmasic temparament and are thus deprived of the transcendental knowledge regarding the following truths, viz., (a) that I am the Supreme Lord, endowed with all powers, (b) that the jivas in their essence are the eternal servants of Me, the Supreme Lord, (c) that the relationship that exists between the jivas and Me is eternal, and that between fallen souls and the phenomenal world is transient, and lastly; (d) that the link connecting the jivas with Me is Divine Love.'

'The real panditas versed in transcendental knowledge worship Me as the Supreme Lord (Bhagavān). But those who pretend to be panditas are really pedants steeped in ignorance and are, therefore averse to worshipping Me. They are pseudo-panditas, scholars of non-devotional temparament. Men of this type are divided into four classes, viz., (a) the worldly-minded men who are either hedonistic or altruistic by nature, (b) those who lead moral life in the beginning, but ultimately become atheists on the score of their vanity of high lineage, scholasticism or wealth, (c) though well-versed in scriptural lore, those pedants, who are deluded by My *māyā* disparage My

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Manifested Beautiful Human Form as mortal[1] and (d) those who are demoniac in character and cast aspersions on My Transcendental Beautiful Human Form manifested in the mundane plane and even pour forth their vials of wrath and vile *innuendoes* against My Transcendental Amorous Pastimes in My Blissful Realm'.

Those that have never come in touch with, nor have rendered any services at all to the saints (absolute—realised souls), are called *'duskritas'* (evil-minded, ill-fated persons). They are naturally anti-devotional in character. They are divided into four classes, viz. (i) those who are out and out worldly-minded and are bent on securing physical and mental ameliorations of the world, being quite in the dark about any knowledge of transcendence, (ii) those intellectual pedants whose philosophy of life is nothing but action without any faith in God, or if any, it is no better than an ideology fabricated according to their mental mould, (iii) those who uphold such untenable and unaccountable wrong theories as Monism, Buddhism (Nihilism), Materialism, Atheism, etc., their intelligence having been perverted by My deluding potency, *māyā,* and lastly (iv) those who are arrogant, insolent and demoniac by their very nature and therefore disparage Vishnu, His Descents and His worshipper, the Vaishnavas.

'The vilest people seldom worship Me. They are not at all inclined to make any spiritual progress.

---

1. vide Gita Ch. IX. 11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some of them have perchance taken a religious turn of mind. Four classes of righteous people, who observe Shāstric rules of regulated life, are eligible to worship Me (i) They are the fruit-seekers who remember Me, when they are afflicted with grief and sorrow; they are known as *'ārtas'* or distressed. The vilest people sometimes remember Me, when they are also afflicted, (ii) the self-deluded moralists, being seekers after real knowledge, feel the necessity of My existence and remember Me as the object of knowledge worth acquiring, (iii) the *māyā*-ridden pedants, not satisfied with the idea of an ethical God, know Me as the Supreme Lord of all ethics and religions, submit to Shāstric rules of regulated life and remember Me as the Bestower of boon. They are known as (*arthārthis*) seekers after favour, and lastly (iv) the worshippers of Abstract-Brahman and of All-pervading Paramātman, not content with their imperfect knowledge of the same, betake themselves to the pure transcendental knowledge regarding My Real Name, Form, Attributes, Sports, and Realm. The veil of ignorance is then withdrawn from them and they as eternal servants take absolute shelter in Me as the Supreme Lord. In fact, when the stink of desire for fruit on the part of the distressed, the stigma of defective conception of an ethical God on the part of the seekers after knowledge, the stain of transient celestial pleasures of after-life and the slur of temporal idea regarding the eternal super-excellent Form and Qualities of the Supreme Lord as well as the wrong understanding of Impersonal Brahman, are dissipated from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

minds of the above mentined worshippers, then it is possible for them to lead a life of pure devotion. In other words, so long as Bhakti is sullied by desires other than love of Krishna, it is adulterated or predominated by *Karma* or *jnāna*; but when it is divested of all incongruent elements such as the enjoying or renouncing mood, it becomes pure devotion.' 12

स्वप्नान्त उच्चावचमीयमानो
रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो
जक्षदुतेवापि भयानि पश्यन् ॥ १३ ॥

Sapnānta ucchāvachamiyamāno rupāni devah kurute vahuni uteva stribhih saha modamāno jakshadutevāpi bhayāni pashyan|| 13

Translation :- A fettered jiva in the state of dream going aloft and as self-prebending god (master) makes many forms (thinks many possessions like Indratva, devatva etc.) for himself and feels as if enjoying pleasure in consorting with women or laughing or even beholding fearful sights. 13

आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ।

तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश एवास्यैष इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmamasya pashyanti na tam pashyati kashchaneti | *Tam nāyatam vodhayetityāhuh, durbhishajyam hāsmai bhavati*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yamesha na pratipadyate, atho khalvāhurjāgaritadesha evasyaisha iti yāni hyeva jāgrat pashyati tāni supta ityatrāyam purushah svayamjyotirbhavati so-aham bhagavate sahasram dadāmyata urdhvam vimokshāya bruhiti || 14

Translation :- The fettered jiva is aware of the experiences but sees not the experiencer (his own true self), therefore everyone says that one should not wake the sleeping person suddenly; for it is difficult to cure if he does not get back rightly to his body. Others, however, say that the sleeping (dream) state of a man is nothing but the waking-state for he sees in dream only those objects that he sees in the waking state (not so), for in the dream-state the man himself becomes illuminated.'

Janaka said: 'I give you a thousand cows, venerable master, please instruct me further about liberation'.

Purport :- Please see purport of.[1] In the dream-state it is not all the acts of waking-state are perceived. At the sleeping state the senses are in rest. It is only through the providence of the Monitor-Self certain things are experienced as per one's own *guna*.

Do not wake him up suddenly, the wise say that haste is waste. By artificially quick process we cannot make a man enlightened. It is only through the gradual process of devotion and when a favourable wind in the form of God's Grace blows, one should sail the ship of life with an expert helmsman (Guru) to cross the mighty worldly ocean,

1. IV. iii. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

otherwise if he takes the process of *karma* or *jnāna* he will be in the whirlpool and will be beyond any rescue. 14

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

Sa vā esha etasmin samprasāde ratvā charitvā drishtvaiva punyam cha pāpam cha, punah pratinyāyam pratiyonyādravati svapnāyaiva sa yattatra kinchit pashyatya-nanvāgatastena bhavatyasango hyayam purusha ityevamevaitad yājnavalkya so-aham bhagavate sahasram dadāmyata urdhvam vimokhāyaiva bruhiti || 15

Translation :- 'After having had the enjoyment in the state of deep-sleep, having roamed about and seen good and evil, he returns again as he came to the place from which he started (the place of sleep) to dream. Whatever he sees in that state, he is not affected by it for this person (soul) is not attached to anything'. Janaka said, 'It is quite so, Yājnavalkya, I give you a thousand cows, venerable master, please instruct me further about liberation.'

Purport :- The true or intrinsic character of soul ever remains unaffected. 15

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यत्तत्र किंचित्पश्य-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

Sa vā esha etasmin svapne ratvā charitvā drishtvaiva punyam cha pāpam cha punah pratinyāyam pratiyonyādravati buddhāntāyaiva sa yat tatra kinchit pashyatyananvāgatastena bhavatyasango hyayam purusha ityevamevaitad yājnavalkya so-aham bhagavate sahasram dadāmyata urdhvam vimokshāyaiva bruhiti || 16

Translation :- 'The jiva who is fortunate indeed, in his sojourn during the sleeping - state of bondage has roamed about and seen good and evil of material enjoyment, hastens again to the place of origin i.e. back to the state of waking or soul-consciousness. Such a fortunate one whatever he sees in that state of awakening, is not affected by it for he is without any attachment'. Janaka said : 'It is quite so, Yājnavalkya, I give you a thousand cows, venerable master, please instruct me further about liberation'.

Purport :- In this we are told how a *mukta*-jiva remains unattached or unaffected although he may remain in the body. 16

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

Sa vā esha etasmin buddhānte ratvā charitvā drishtvaiva punyam cha pāpam cha punah pratinyāyam pratiyonyādravati svapnāntā yaiva || 17

Translation :- He (the mukta-jiva) having stationed in the body in his state of waking, has roamed about and seen good and evil and hastens again i.e. back to the state of fully awakening-state

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in which no tint of māyic propensity exists *svapna drishtavastu sambandha rahita jāgraddashāyam.*

Purport :- This is the state of jivan-mukta. 17

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं च, एवमे-
वायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥१८॥

Tad yathā mahāmatsya ubhe kule anusancharati purvam chāparam chaivamevāyam purusha etāvubhāvantāvanusancharati svāpnāntam cha buddhāntam cha ‖ 18

Translation :- Even as a big fish moves along both the banks of a river, both the near and farther, so also, a mukta-jiva moves along the worlds of mundane and transcendent ones freely. 18

तद्यथाऽस्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः
संहत्य पक्षौ संलयायैव ध्रियते, एवमेवायं पुरुष एतस्मा अन्ताय धावति
यत्र सुप्तो न कंचन कामं कामयते, न कंचन स्वप्नं पश्यति ॥ १९ ॥

Tad yathā - asminnākāshe shyeno vā suparno vā viparipatya shrāntah samhatya pakshau samlayāyaiva driyate evamevāyam purusha etasmāantāya dhāvati yatra supto na kanchana kāmam kāmayate na kanchana svapnam pashyati ‖ 19

Translation :- As a falcon or an eagle, having flown around the space becoming weary, folds its wings and is borne down to its nest so an enlightened soul hastens to that state of self-consciousness where he desires no desires and sees no dreams.

Purport :- A spiritually awakened soul when he feels the fatigue in his earthly sojourn takes shelter at the Lotus Feet of God. Bhāgavata says[1]: 'When

1. Bh. III. 7.13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the senses are withdrawn from their worldly enjoyments and get exclusively devoted to God, all the attachments and aversion of the soul vanish as in the case of a man when he wakes up from his sleep all his nightmares are vanished. Further:[1] 'An enlightened soul has no affinity to the body even though he remains in the body, like a man who is awakened from a dream; whereas a man of perverted intellect remains identified with the body, though not essentially confined within it, as one who is actually seeing a dream is identified with his dream-body though not actually present in it. 19

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा; अथ यत्रैनं घ्नन्तीव जिनन्तीव, हस्तीव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्भयं पश्यति तदत्राविद्ययामन्यते; अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति मन्यते; सोऽस्य परमो लोकः ॥ २० ॥

Tā vā asyaitā hitā nāma nādyo yathā keshah sahasradhā bhinnastāvatā-animnā tishthanti shuklasya nilasya pingalasya haritasya lohitasya purnā atha yatrainam ghnantiva jinantiva hastiva vicchāyayati gartamiva patati yadeva jāgradbhayam pashyati tadatrāvidyayā manyate atha yatra deva iva rājevā-hamevedam sarvo asmiti manyate so - asya paramo lokah || 20

Translation :- Verily a fettered soul having the channels (nerves) called *hitā* which are as fine as a hair subdivided into thousandfold and filled with the fluids of white, blue, yellow, green and red, feels as if he were being killed, as if he were being over-

1. Bh. XI. 11.8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

powered, as if he were pursued by an elephant, and as if he were falling into a well and in these circumstances he is imagining through nescience the very fear which he has experienced when awake. But when he thinks as if he is the lord (master), or a king, and 'I am all this' then it is due to his highest ego.

Purport :- Bhāgavata says[1]: 'The senses bring about actions; and the gunas prompt the senses to act, and the jiva, being invested with bodies and senses and identifying himself with them, reaps the fruit of actions. 20

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम्। तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्; एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्; तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥ २१ ॥

Tadvā asyaitadaticchandā apahatapāpmābhayam rupam tad yathā priyayā striyā samparishvakto na bāhyam kinchana veda nāntaramevamevāyam purushah prājnenātmanā samprarishvakto na bāhyam kinchana veda nāntaram tadvā asyaitadāptakāma-mātmakāmamakāmam rupam shokāntaram || 21

Translation :- The very characteristic of an unfettered and unalloyed soul is free from craving, free from evils and free from fear. As a man, when in the embrace of his beloved feels nothing else than bliss, so an unalloyed soul when dovetailed in the unalloyed devotion to the Transcendental Supreme God Sri Krishna enjoys nothing but uninterrupted Nectarine Bliss. In That condition alone a pure soul finds his fulfilment i.e. his desire is satisfied

1. Bh. XI. 10.31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which is the *summum bonum* of his life. When no further desire remains he becomes totally free from any sorrow.

Purport:- The analogy of a man in embrace of his wife is not absolutely a state of feeling having nothing within or without as explained by the monist but it is definitely a state of extreme delight in the worldly sense-feeling. Therefore this analogy is given in comparison of the mystic union of the finite souls with the Infinite Supreme Divinity in unalloyed devotion. In some of the Ālwars' works we find the soul pining for union with God Krishna with a passionate bridal feeling of love, The followers of Lord Sri Chaitanya augment the feeling of this *Rāgānugā-Bhakti* by following the *Rāgātmikā-bhakti* of Vraja-Gopis who are the only Divine Personalities to get themselves embraced by Sri Krishna, the Primeval Lord. They feel more Blissful when they work for the eternal union of Sri Rādhā and Sri Krishna, the Transcendental Parts of the Moiety than they themselves are when embraced by Sri Krishna.

21

अत्र पिताऽपिता भवति, माताऽमाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रूणहाऽभ्रूणहा, चाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येनानन्वागतं पापेन, तीर्णो हि तदा सर्वा-ञ्छोकान्हृदयस्य भवति ॥ २२ ॥

Atra pitā - apitā bhavati mātā - amātā lokā alokā devā adevā vedā avedāh atra steno - asteno bhavati bhruna - hā -

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

abhruna - hā chandāloachāndālah paulkaso - apaulkasah shram-anoashramanastāpaso - atāpaso - ananvāgatam punyenānanvāgatam pāpena tirno hi tadā sarvānchokān hridayasya bhavati || 22

Translation :- There (in that condition) a father is not a father, a mother is not a mother, the worlds are not the worlds, the gods are not the gods and the Vedas are not the Vedas. There a thief is not a thief, a murderer is not a murderer, a chandāla is not a chandāla, a pulkasa is not a pulkasa, a mendicant is not a mendicant, and an ascetic is not an ascetic. He is not subject to either good or evil effects, for he has passed beyond all these states of sorrows of the heart.

Purport :- In this shloka also it is clear that the soul has not lost its individuality as in total dissolution with the Supreme Divinity. Soul when it gets its perfection is untouched by good or by evil effets and goes beyond empirical distinctions. The sorrows of the heart cease to be sorrows and are turned into joy. He becomes a free-bird without in anyway subjected to any worldly law or order or in any way obligated to any rite of Vedic ritual. Even a low-born like a chandāla (born of a sudra father and a Brāhman mother) or a pulkasa (born of a sudra father and a Kshatriya mother) is not detrimental to this particular condition of life. He is not to be taken as per his station of life. He may stay at any āshrama or may come from any caste of the society. Gitā says (II): He who believes the soul to be capable of killing and he who thinks the soul as being killed, both of them are ignorant of the truth, for verily the soul neither kills nor is killed. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

soul is ever unborn and never dies. It is not under the control of time and space. It is eternal and spiritual. Gitā further says[1]: "When one's intellect will not be confused by vedic statements of different verdicts but will be confirmed in the meditation of the Supreme Lord (like a husband in warm embrace with his wife), the aim of the Shruti, will be attained as unalloyed devotion then alone." Lord Sri Chaitanya has taught—"Neither am I a Brāhmana nor a Sudra, nor a sanyasi nor a householder, nor in any conditional life's states on earth but I am an eternal servitor of the servitors of the Lord of the Gopis". 22

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरि-
लोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं
यत्पश्येत् ॥ २३ ॥

Yadvai tanna pasyati pashyan vai tanna pashyati na hi drashturdrishterviparilopo vidyate - avināshitvāt na tu tad-dvitiyamasti tato anyad vibhaktam yat pashyet || 23

Translation:- Verily, the soul in his self-realised state becomes such that he does not observe the world as is usually done although he is seeing. Because of his immortality there is no cessation of the seeing. There is not however, any second entity independent from Godhead and separately existing without the support of God that he may see.

Purport:- Vide. Isa. Up. I and also Bhāgavata says:[2]. He who visualises through his unstained soul's

1. G. II. 53

2. Bh. XI. 2.45

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

eyes his most Beloved Lord Sri Krishna, spreading His Glories in every being, (nay in every particle of dust) and every being enshrined with devoutness in His service thereby feeling himself ever thrilled of joy everywhere, is the foremost among the devotees. Dr. S. R. Writes in this context : 'the seer can never lose the character of seeing'. 23

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति, न हि घ्रातुर्घ्रातेर्वि-परिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

Yadvai tanna jighrati jighran vai tanna jighrati na hi ghrāturghrāterviparilopo vidyateavināshitvānna tu tad dvitiyamasti tato anyadvibhaktam yajjighret || 24

Translation:- Verily, the soul in his self-realised state becomes such that he does not smell that is usually done although he is verily smelling. He does not smell what is usually to be smelt, for there is no cessation of the smelling of a smeller, because of the immortality of the seer. There is not however, any second object separatly existing without the support of God-head which he may smell. 24

यद्वै तन्न रसयते रसयन्वै तन्न रसयते, न हि रसयितू रसयते-र्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्वि-भक्तं यद्रसयेत् ॥ २५ ॥

Yadvai tanna rasayate rasayan vai tanna rasayate na hi rasayitu rasayaterviparilopo vidyateavināshitvānna tu tad dvitiyamasti tatoanyadvibhaktam yadrasayet || 25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation:- Verily the soul in his self-realised state becomes such that he does not taste that is usually done although he is verily tasting. He does not taste, for there is no cessation of the tasting of a taster, because of his immortality (as a taster). There is not however; any second object independent of God and separately existing without the support of God that he may taste about. 25

यद्वै तन्न वदति, वदन्वै तन्न वदति, न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

Yadvai tanna vadati vadan vai tanna vadati na hi vakturvaktervipariIopo vidyate avināshitvānna tu tad dvitiyamasti tato anyadvibhaktam yad vadet ॥ 26

Translation :- Verily, at that self-realised state of life he does not speak that is usually done although he is verily speaking though he does not speak; for there is no cessation of the speaking of a speaker; because of his immortality as a speaker. There is not however, any second object independent of God and separately existing without the support of God that he may speak about. 26

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति, न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

Yadvai tanna shrinoti shrinvan vai tanna shrinoti na hi shrotuh shrutervi parilopo vidyate avināshitvānna tu tad dvitiyamasti tato-anyadvibhaktam yacchrinuyāt ॥ 27

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation:- Verily, the soul in his self-realised state becomes such that he does not hear that is usually done, although he is verily hearing he does not hear; for there is no cessation of the hearing of a hearer, because of his immortality (as a hearer). There is not however, any second object independent of God and separately existing without the support of God, that he may hear about. 27

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

Yadvai tanna manute manvāno vai tanna manute na hi mantturmatervíparilopo vidyate - avināshitvānna tu tad dvitiyamasti tato - anyadvibhaktam yanmanvita || 28

Translation:- Verily, at that self-realised state of life he does not think that is usually done although he is verily thinking, though he does not think; for there is no cessation of the thinking of a thinker because of his immortality as a thinker. There is not however any second object independent from God and separately existing without the support of God that he may think about. 28

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति, न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

Yadvai tanna sprishati sprishan vai tanna sprishati na hi sprishthuh sprishtervíparilopo vidyate - avināshitvānna tu tad dvitiyamasti tato - anyadvibhaktam yat sprishet || 29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Verily, at that self-realised state of life he does not touch, that is usually done although he is verily touching, though he does not touch, for there is no cessation of the touching of a toucher because of his immortality as a toucher. There is not however any second object independent from God and separately existing without His support, that he may touch. 29

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि
विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीय-
मस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

Yadvai tanna vijānāti vijānan vai tanna vijānāti na hi vijnāturvijnāterviparilopo vidyate - avināshitvānna tu tad dvitiyamasti tato - anyadvibhaktam yad vijaniyāt || 30

Translation :- Verily, at that self-realised state of life he does not know, that is usually done although he is verily knowing though he does not know, for there is no cessation of knowing of a knower, because of his immortality as a knower. There is not however any second object independent from God and separately existing without the support of God that he may know about.

Purport :- Gross materialist thinks that it is through the gross sense-organs he does see, smell, taste, speak, hear, think, touch and know etc. An agnostic thinks that by cessation of functioning of these organs he destroys their faculties altogether. Whereas Shruti asserts that these are the faculties of the unstinted soul, therefore none of these faculties is getting destroyed. At the stage of bondage these

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

faculties in their perverted condition are detrimental and cause illusion but at the stage of self-realisation they are conducive to rendering the unalloyed devotion to the Lord of Transcendence. See the purport of Isa. U. I. for additional information.

In the Gitā[1]. Sri Arjuna asked Sri Krishna, 'what are the characteristics of one who is self-realised ? What does he say, and what is his conduct ? Sri Krishna replied, 'My dear Pārtha, Sthitaprajna is he who leaving off the desires of his mind, finds solace ever in his soul alone. He is always merged in the bliss of the soul and is absolutely unconcerned about the world. A self-controlled sage is unperturbed in sorrows, his thirst for pleasures has altogether disappeared and he is free from passion, fear and anger. He is neither exultant nor despondent under good or evil circumstances, but so long as the body continues he pays no heed to worldly gain or loss maintaining a stable mind. Such a man like a tortoise draws its limbs from all directions, withdraws his senses from the sense-objects.' 30

यत्र वान्यदिव स्याद्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यज्जिघ्रेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्; अन्योऽन्यच्छृणुयात्, अन्योऽन्यन्मन्वीत, अन्योऽन्यत्स्पृशेत्, अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

Yatra vā anyadiva syāt tatrānyo - anyat pashyedanyo - anyajjighredanyo - anyad rasayedanyo - anyad vadedanyo - anyacchrinuyādanyo - anyanmanvitānyo - anyat sprishedanyo - anyad vijāniyāt ‖ 31

---

1. G. II. 54

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- A realised soul sees whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or loveliness, has its origin, in a fragment of God's Divine splendour. Then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something and one can know something.

Purport :- Vide Gita Ch.X. 31

सलिल एको द्रष्टाद्वैत भवति, एष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्यः एषास्य परमा गतिः, एषास्य परमा संपत् एषोऽस्य परमो लोकः, एषोऽस्य परम आनन्दः; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

Salila eko drashtā - advaita bhavatyesha brahmalokah samrāditi hainamanushashāsa yājnavalkya eshāasya paramā gatireshāasya paramā sampadesho-asya paramo loka esho-asya parama ānanda etasyaivanandasyānyāni bhutāni mātrāmupajivanti || 32

Translation :- A jiva in the state of God-realisation becomes transparent like water and qualitatively one with Brahman. This is the transcendental plane of the Emperor. Thus did yājnavalkya instruct Janaka 'this is the jiva's *summum bonum* of life, this is his highest gain, this is his ultimate Resort, this is his paramount Bliss. Out of a particle of this Bliss all creatures have their living.

Purport :- Jiva on attainment of God-realisation ever remains in the plane of Transcendence. There he becomes Qualitatively one with the God but never

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

becomes quantitatively the same. In Ch. Up.[1]: The eight divine qualities of a liberated soul are mentioned. Shankara in his commentary on this does not indicate about the absolute oneness of soul with Brahman. If the Blissful Lord does not will to be in the heart of a being who could be alive? 32

स यो मनुष्याणां राद्धः समृद्धो भवति, अन्येषामधिपतिः,
सर्वैर्मानुष्यकैर्भोगैः, संपन्नतमः, स मनुष्याणां परम आनन्दः; अथ
ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दः;
अथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक
आनन्दः; अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामा-
नन्दः—ये कर्मणा देवत्वमभिसंपद्यन्ते; अथ ये शतं कर्मदेवानामान-
न्दाः स एक आजानदेवानामानन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः;
अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः,
यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये शतं प्रजापतिलोक आन-
न्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः;
अथैष एव परमः आनन्दः, एष ब्रह्मलोकः सम्राडिति होवाच याज्ञ-
वल्क्यः; सोऽहं भगवते सहस्रं ददामि अत ऊर्ध्वं विमोक्षायैव
ब्रूहीति; अत्र ह याज्ञवल्क्यो बिभयांचकार, मेधावी राजा सर्वेभ्यो
माऽन्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

sa yo manushyānām rāddhah samriddho bhavatya-nyeshāmadhipatih sarvairmānushya-kair bhogaih sampannatamah sa manushyānām parama ānando-atha ye shatam manushyānā-mānandāh sa ekah pitrinām jitalokānāmanando atha ye shatam pitrinām jitalokānāmanandāh sa eko gandharvaloka ānando-atha ye shatam gandharvaloka ānandāh sa ekah karmadevā-nāmānando ye karmanā devatvamabhisampadyante atha ye

---

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shatam karmadevānāmānandāh sa eka ājānadevānāmānando yashcha shrotriyo - avrijino - akāma - hato - atha ye shatamājānadevānāmānandāh sa ekah prajāpatiloka ānando yashcha shrotriyo - avrijino akāma hato - atha ye shatam prajāpatiloka ānandāh sa eko brahmaloka ānando yashcha shrotriyo-avrijino-akāmahato athaisha **eva parama ānanda esha brahmalokah** *samrāditi hovācha yājnavalkyah so-aham bhagavate sahasram dadāmyata urdhvam vimokshāyaiva bruhityatra ha yājnavalkyo vibhajānchakāra medhāvi rājā sarvebhyo mā - antebhya udarautsiditi* || 33

Translation :- If one is wealthy, ruler of others, lavishly provided with all human enjoyments then that is the highest happiness or bliss of men. This human happiness multiplied one hundred times makes one unit of happiness for the manes who have won that world of theirs. A hundred-fold happiness of the manes is one unit of happiness in the Gandharva-world. A hundred-fold happiness of the Gandharva world is one unit of happiness of the gods who have attained their godhood by meritorious works. A hundred fold happiness of the gods is one unit of the happiness of the 'gods by birth', as also of one who is a liberated soul, a man of wisdom sinless and free from mundane desires. A hundred-fold happiness of the gods by birth is one unit of happiness in the world of Prajāpati-Brahma, (*atra prajāpati-shabdah chaturmukha-Brahmā*) for one who is a liberated soul, a man of wisdom and who is sinless and free from mundane desires. A hundred-fold happiness of the world of Brahmā is one unit of the happiness or Bliss of the Transcendental Abode of Brahman (Supreme God) which is also enjoyed by the liberated souls who are men of intutive wisdom

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and immaculate and totally free from any mundane desires. This Transcendental Bliss enjoyed by the liberated souls in that Abode of Brahman (Supreme God) is the Paramount Bliss; so said Yājnavalkya to emperor Janaka. Janaka said: Venerable preceptor, I give you, a thousand (cows) kindly enlighten me further about the Transcendental wisdom: Then Yājnavalkya feared, thinking that this intelligent king has driven me to extremities.

Purport :-[1]

Esha eva tato vishnuh purnānandah prakiyrtitah |
(ii) dvitiyabrahmalokashabdena parabrahmai
vochyate ||

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

Sa vā esha etasmin svapnānte ratvā charitvā drishtvaiva punyam cha pāpam cha punah pratinyāyam pratiyonyādravati buddhāntāyaiva || 34

Translation :- Whereas the jiva who is fortunate indeed, in his sojourn during the sleeping state of bondage having roamed about and seen good and evil of material enjoyment hastens again to the place of origion ie. to the state of waking or self-consciousness.

Purport :-[2] This is the same with the first part of the *mantra* IV. 3.16. 34

1. vide Tai. Up. Ch. II. 8 2. vide IV. 3.16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तद्यथाऽनः सुसमाहितमुत्सर्जद्यायात्; एवमेवायं शरीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३५ ॥

Tad yathā-anah susamāhitamutsarjad yāyādevamevāyam sharira ātmā prājnenātmanā anvārudha utsarjan yāti yatraitadurdhvo cchvāsi bhavati || 35

Translation :- As a heavily loaded cart goes creaking, just so does the soul that remains in the body, being governed by the Monitor-self goes groaning when one is breathing one's last. 35

स यत्रायमणिमानं न्येति—जरया वोपतपता वाणिमानं निगच्छति—तद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते, एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

Sa yatrāyamanimānam nyeti jarayā vopatapatā vāanimānam nigacchati tad yathāmram vodumvaram vā pippalam vā bandhanāt pramuchyate ekamevāyam purusha ebhyo - angebhyah sampramuchya punah pratinyāyam pratiyonyādravati prāṇāyaiva || 36

Translation :- When this corporeal body becomes thin i.e. emaciated through old age or disease then, just as a mango or a fig or a fruit of a peepul tree gets detached from its stalk, even so a bound-jiva gets released from the corporeal body and he again takes birth as per his accumulated fruits of actions.

Purport :- 'The dying man separates himself from his gross body even as a fruit separates itself from its stalk. He goes back to his new abode the same way he came and then assumes another body to begin a new life.' ... 36

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्ते, अयमायाति, अयमागच्छतीति एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्त, इदं ब्रह्मायाति, इदमागच्छतीति ॥३७॥

Tad yathā rājānamāyāntamugrāh pratyenasah sutagrāmanyo-annaih pānairāvasathaih pratikalpante - ayamāyātyayamāgacchatityevam haivamvidam sarvāni bhutāni pratikalpanta idam brahmāyātidamāgacchatiti || 37

Translation :- Just as when a king is coming, the ugras set against particular offences, sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, 'Here he comes, here he comes', even so for him who is subjected to the bondage of karma, all the elements which contribute to the gross and subtle bodies wait saying : Here comes our lord, here he comes." 37

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति, एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

Tad yathā rājānam prayiyā santamugrāh pratyenasah sutagrāmanyoᵕbhisamāyantyevameve-mamātmānamantakāle sarve prānā abhisamāyanti yatraitadurdhvocchvāsi bhavati || 38

Translation :- Just as when the king wishes to depart, the ugras set against particular offences, the sutas and the leaders of the village approach him, so do all the senses approach the departing jiva at the end when one is breathing his last. 38

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Fourth Brahmana

स यत्रायमात्माबल्यं न्येत्य संमोहमिव न्येति, अथैनमेते प्राणा अभिसमायन्ति; स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति; स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

Sa yatrāyamātmā - abalyam nyetya sammohamiva nyetyathainamete prānā abhisamāyanti sa etāstejomātrāh samabhyādadāno hridayamevānvavacrāmati sa yatraisha chakshushah purushah parān paryāvartateathārupajno bhavati || 1

Translation :– 'The engrossed jiva becomes weak and becomes confused of mind as it were and the sense-organs are incapacitated to function. He completely withdraws those instrumental causative forces and withstands his own existence into the heart. When the presiding deity of the eye turns away, then he becomes a nonknower of forms. 1

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति। तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

Eki bhavatina pashyatityāhureki bhavati na jighratityāhurekibhavati na rasayata ityāhureki bhavati na vadatityāhureki,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhavati na shrinotityāhureki bhavati na manuta ityāhureki bhavati na sprishatityāhureki bhavati na vijānātityāhustasya haitasyahridayasyāgram pradyotate tena pradyotenaisha ātmā nishcrāmati chakshushto vā murdhno vāanyebhyo vā shariradeshebhyo stamutcrāmantam prāno-anutcrāmati prānamanutcrāmantam sarve prānā anutcrāmanti savijnāno *bhavati savijnānamevānvavacrāmati, tam vidyākarmani samanvārabhete purvaprajnā cha* || 2

Translation :- (as per the providence) A dying person when his power of sight from the eyes is withdrawn, so people say, he does not see. Similary when the power of smelling from the nose is withdrawn, he does not smell. When the power of taste is withdrawn from the tongue he does not taste. When the power of speech is withdrawn from the vocal organ, then, he does not speak. When the power of hearing is withdrawn from the ear then he does not hear. When the power of thinking is withdrawn from the mind he does not think. When the power of touching from the skin is withdrawn, then he does not touch. When the power of knowing is withdrawn from the intellect then 'he does not know.' The passage from the heart is cleared up through which the engrossed jiva-soul goes out from the body once and for all. It departs either through the eye, or piercing through the skull of the head or through other apertures of the body (as per one's actions in life). When the engrossed jiva-soul thus departs, the lifebreath goes out. When the life thus departs, all the sense - organs follow. There the engrossed jiva-soul remains in his subtlest form of a particular consciousness pertaining to his knowledge and his works and latent *karma-vāsanas*. So his knowledge

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and his fruits of *karma* take hold of him as also his latent *karma-vāsanas*.

Purport :- With the departing of the engrossed soul the faculties of all the organs become united with his subtle-from pertaining to his *karma* done during the existence of his gross body. The latent *karma-vāsanas,* as per the knowledge and impetus of *karma*-fruits stretch out like a leech from the body and build another body in accordance with the providence. ·The Gitā[1] says: 'Whatever form a person thinks of at the time of death that he attains'. 2

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति, एवमेवायमात्मेदं शरीरं निहत्य—अविद्यां गमयित्वा-अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

Tad yathā trinajalāyukā trinasyāntam gatvā - anyamācramamācramyātmāna mupasamharatyevamevāyamātmedam shariram nihatyāvidyām gamayitvāanyamācramamācramyātmānamupasamharati || 3

Translation :- Just as a leech when it goes to the end of a blade of grass takes hold of another support and draws itself together towards it, so does the jiva-in-bondage throws away this body—makes it senseless or lifeless — and takes hold of another support and makes the transition to another body. 3

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुत, एवमेवायमात्मेदं शरीरं निहत्य—अविद्यां गमयित्वा—

1. vide Gita VII. 66

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अन्यन्नवतरं कल्याणतरं रूपं कुरुते --पित्र्यं वा, गान्धर्वं वा दैवं वा, प्राजापत्यं वा, ब्राह्मं वा, अन्येषां वा भूतानाम् ॥ ४ ॥

Tad yathā peshaskārī peshaso mātrāmapādāyānyannavataram kalyānataram rupam tanuta evāmevāyamātmedam sharīram nihatyāvidyām gamayitvā-anyannavataram kalyānataram rupam kurute pitryam vā gāndharvam vā daivam vā prājāpatyam vā brāhmam vā - anyeshām vā bhutānām ‖ 4

Translation :- As a goldsmith, taking a piece of gold fashions it to a newer and better (or more beautiful) form, just so the jiva in bondage throws this body away, and makes it senseless or lifeless and makes for himself another newer and better form like that of the manes, or Gandharvas, or gods of Prajāpati or Brahmā or of any other being.

Purport :- Here *Kalyānataram rupam* : shows of a virtuous person as we cannot have *kalyānataram rupam* with an evil nature as that is a symbol of the divine. 4

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति; यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसम्पद्यते ॥ ५ ॥

Sa vā ayamātmā brahma vijnānamayo manomayah prānamayashchakshurmayah shrotramayah prithivimaya āpomayo

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vāyumaya ākāshamayastejomayo - atejomayah kāmamayo - akāmamayah crodhamayo - acrodhamayo dharmamayo - adharmamayah sarvamayastad yadetadidam mayo - adomaya iti yathākārī yathāchārī tathā bhavati sādhukārī sādhurbhavati pāpakārī pāpo bhavati punyah punyena karmanā bhavati pāpah papena atho khalvāhuh kāmamaya evāyam purusha iti sa yathākāmo bhavati tatcruturbhavati yatcrutur bhavati tad karma kurute yat karma kurute tadabhisampadyate || 5

Translation:- The jiva-soul in his intrinsic nature qualitatively is, indeed Brahman (having possessed eight divine properties[1] but in his state of bondage he misidentifies himself with the worldly knowledge (or ego), mind, breath, sight, hearing, earth, water, air, ether, energy and non-energy, desire and non-desire, anger and non-anger, virtuosity and non-virtuosity and with everything else, — in fact, with anything that is perceived and that is inferred.

As per one's actions and one's behaviour, does he become. The doer of good becomes good, the doer of evil becomes bad. One becomes virtuous through virtuous acts and vicious through evil acts. People however say, a person is made not of acts, but of desires only. (in reply to this I say) 'as is his desire, such is his resolve: as is his resolve, such actions he does. Whatever action he does, accordingly he gains the fruit thereof.

Purport:- In the process of transmigration of soul the jiva misidentifies himself with the gross and subtle bodies where ego predominates. Such a jiva-in-bondage resolves as per desires and accordingly actions are done and so he gains the fruits thereof.

---

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the Mundaka Upanishad says[1]. 'He who longs for objects of desire, making much of them is born along with desires in places where he will relish them. 5

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रमन्ति, ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

Tadesha shloko bhavati: tadeva saktah saha karmanaiti lingam mano yatra nishaktamasya prāpyāntam karmanastasya yat kincheha karotyayam tasmallokāt punaraityasmai lokāya karmane. iti nu kāmayamāno - athākāmayamāno yo - akāmo niskama āptakāma ātmakāmo na tasya prānā utcrāmanti brahmaiva san brahmāpyeti || 6

Translation :- On this there is the following verse: Where one's mind is attached he, together with the action, attains that result to which his subtle body is attached. Exhausting the fruits of whatever action he did in this life, he returns from that world of action. Thus does the man who desires. But the man who is without desire, who is free from desire whose desire is totally fulfilled, whose desire is for culturing devotion, his functions are that of an unstinted soul and he knows no death. Being established in Brahman he resorts to Brahman.

1. vide III. 2.2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- In this *mantra* the conditioned stage as well as unconditioned or free stage of a jiva-soul is characterised. The jiva in-bondage or a conditioned-soul is propelled as per his actions in life. He moves about up and down within this universe (fourteen worlds) the unending cycling of births and deaths. Whereas unconditioned or free soul who is totally free from any 'desire of salvation or elevation but ever *ātmakāma*; ever culturing unalloyed devotion to God-head which is the function of an unstinted soul, knows no death. Gitā says :[1] 'My devotee never perishes'. Further in the Gitā[2] : *tvam...ime* : Bhagavān shows the distinction between the engrossed jiva and the free-soul. A free-soul no doubt comes on earth with the misson of God and his departure from the world is like : *vrikshāduddiyamānavihangamasanghavat :* a flock of birds flying away from a tree...(ii) *āpta-kāma :* He who is craving only for nurturing of the soul and therefore is free from all craving for worldly enjoyment.[3] 6

तदेष श्लोक भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्त हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीत, एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ; सोऽहं भगवने सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

Tadesha shloka bhavati :- yadā sarve pramuchyante kāmā ye-asya hridi shritāh. atha martyo - amrito bhavatyatra brahma

1. vide Gita IX. 31
2. vide Gita II. 12
3. vide Bh. X. 32.19

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

samashnute iti·tad yathā - ahirnilvayani valmike mritā pratyastā shayitaivamevedam sharīram shete · athāyama - sharīro amritah prāno brahmaiva teja eva so - aham bhagavate sahasram dadāmiti hovācha janako vaidehah ‖ 7

Translation :- On this there is the following verse: When one's all the knots in the form of desires in the heart are cut asunder then he becomes immortal and here itself he attains final beatitude in realising the Supreme Brahman.[1]

Just as the lifeless slough of a snake is cast off and lies on an ant-hill, so does this body lie. But the soul becomes disembodied and immortal attaining the final beatitude in realising the Supreme Brahman'.

I will give you, most venerable preceptor, a thousand cows, said Janaka, the emperor of Videha. 7

तदेते श्लोका भवन्ति ।
अणुः पन्था विततः पुराणो
मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

Tadete shlokā bhavanti :- anuh panthā vitatah purāno mām spristo anuvittomayaiva. tena dhirā apiyanti brahmavidah svargam lokamita urdhvam vimuktāh ‖ 8

Translation :- (Yājnavalkya continued) 'On this there is the following verse: The most esoteric transcendental means which is established by the

1. This stanza is found also at Katha. Up. II. 3.14 and please see the purport thereof.

25
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Shruti without any contradiction is found by me; nay, I have followed it in leading my life. By following this Means the men of intuitive-wisdom, the knowers of Brahman reach the Paramount Transcendental Abode after the sojourn in this mundane world.

Purport :- (i) *anuh* : *durvijnāna* -esoteric, (ii) *vitatah* : *vedānteshu vistarena pratipāditah* : established by the Shruti without any contradiction, (iii) *purānah* : *anādi* : Transcendental; (iv) *svargalokam* : *bhagavatlokam* : the Transcendental Paramount-Abode. Also see purport of Katha Up. 1/12-13. 8

तस्मिञ्छुक्लमुत नीलमाहुः
पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा ह्यनुवित्तः,
तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

Tasminchuklamuta nilamāhuh pingalam haritam lohitam cha. esha panthā brahmanā hānuvitta - stenaiti brahmavid punyakrit taijasashcha || 9

Translation :- Some speak of that Means of approaching the Supreme Divinity is as white and blue, and yellow and green and red. This Means is reached by a man of wisdom. The knower of Brahman who follows the path of unalloyed devotion and whose heart is illumined with the shining radiance of Brahman also eternally followed this Means. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ १० ॥

andham tamah pravishanti ye • avidyāmupāsate, tato bhuya iva tetamo ya u vidyāyām ratāh || 10

Translation :- Those who are steeped in ignorance —nescience of *māyā* and without having any spiritual (divine) enlightenment taking recourse to some phenomenal object bethink themselves to attain aspired object of life but finally fall into the region of blind darkness. Worse still are those who follow the path of (abstruse) knowledge, they enter into the region of even greater darkness.

Purport :- Please follow the purport of Isa. Up. 9 as it is the repetition of the same. 10

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥ ११ ॥

anandā nāma te lokā andhena tamasābritāh | *tāmaste pretyābhigacchantya vidvāmso - abudhojanāh* || 11

Translation :- Self-annihilators enter into those worlds of misery (joyless) : the worlds being covered with gloomy darkness is the place for devils and therefore souls with total ignorance of their divine nature after departing from this world (viz. after the death of human body) go to those worlds.

Purport :- Please see the purport of Isa. Up. 3 as it is the repetition of the same. 11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānam ched vijāniyādayamasmiti purushah, kimicchan kasya kāmāya shariramanusanjvaret || 12

Translation :- If a man knows the true characteristic of soul (as I am this etc. *dehendri-yamanah prānadhivilakshano brahmātmaka-ahamiti*) then with what desire and for love of what, will he cling unto the body?

Purport :- A man who has realised the essential character of his ownself as of eight-divine natures stated in Chāndogya Upanishad VIII. 1.5 then what craving can be left in him that he should take to himself another body, full of suffering? 12

यस्यानुवित्तः प्रतिबुद्ध आत्मा-
अस्मिन्संदेह्ये गहने प्रविष्टः ।
स विश्वकृत्, स हि सर्वस्य कर्ता,
तस्य लोकः, स उ लोक एव ॥ १३ ॥

Yasyānuvittah pratibuddha ātmā-asmin samdehye gahane pravishthah sa vishvakrit sa hi sarvasya kartā tasya lokah sa u loka eva || 13

Translation :- He who has realised the soul and reckoned the culture of soul that has entered into this conglomerate place (body), his heart is the dwelling place for the Supreme Lord Who is the Creator of the universe for He is the Creator of all. The world is His.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :- Unfortunately the monists wrongly interpret the jiva itself is the maker of the universe and the creator of all (vide Dr. S.R.) But this goes against the spirit of the Shruti as Brahman alone is the Creator of the universe as well as of all. 13

इहैव सन्तोऽथ विद्मस्तद्वयम्,
न चेदवेदिर्महती विनष्टिः।
ये तद्विदुरमृतास्ते भवन्ति,
अथेतरे दुःखमेवापियन्ति ॥ १४ ॥

Ihaiva santo - atha vidmastadvayam na chedavedirmahati vinashtih | ye tad viduramritāste bhavantyathetare duhkham-evāpiyanti || 14

Translation :- Verily, remaining in this very body we may realise the Brahman. If we do not realise Him we would be ignorant and great is the misfortune. Those who realise Him they attain final beatitude while others go only to sorrowful transmigration.

Purport :- The Supreme Godhead should be realised while we live in this corporeal body. If after obtaining this most praise-worthy human birth one does not attain the realisation he is at a loss and he is subjected to repeated births and deaths.

In Bhāgavata Sri Bhagavān Himself says[1]: 'Having chanced to gain this human birth which by dint of great good luck alone is obtainable, if he does not avail himself of crossing over the ocean of this world with this competent boat of human body piloted by an expert helmsman in the shape of

1. vide Bh. X. 20.7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spiritual preceptor and propelled by a favourable wind as My Grace, then he becomes a self-annihilator". Further[1]: 'Having chancedly gained this human birth after so many births in this world, which is purposely bestowed by God for attaining the *summum bonum* of life, however short is its span (ephemeral), a wise man should at once speedily strike to gain the highest good in life, before this body is decayed. The enjoyment of sense pleasures can of course be had in all species; therefore one should not waste a minute indulging in sense-gratfication. 14

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य, न ततो विजुगुप्सते ॥ १५ ॥

Yadaitamanupashyatyātmānam devamanjasā, ishānam bhuta-bhavyasya na tato vijugupsate || 15

Translation :- When one perceives Him as the Monitor-self Who is the Lord of all and Who eternally shines forth without any past or future, he does not shrink away from Him. 15

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

Yasmādarvāk samvatsaro - ahobhih parivartate, taddevā jyotishām jyotirāyurhopāsate - amritam || 16

Translation :- That before whom the year revolves with its days which is the Transcendental Nectarine Bliss and the very Substratum of immortal souls, is ever worshipped by the gods. 16

---

1. Bh. XI. 9.29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७॥

Yasmin pancha panchajanā ākāshashcha pratishthitah tameva manya ātmānam vidvān brahmāmrito - amritam || 17

Translation :- That in Whom the five multiplied by five (prakriti with her twenty four tatvas and the Purusha) as well as *ākāsha* (*mokshadhāma*) the Transcendental Abode are established, is the very Substratum I realise as the Nectarine Bliss-embodiment Supreme Brahman. By realising Him I have attained final beatitude of my life. 17

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

Prānasya prānamuta chakshushchakshuruta shrotrasya shrotram manaso ye mano viduh | te nichikyurbrahma purānamagryam || 18

Translation :- They who know the Supreme Brahman as the very Substratum of life, the Eye of eye, the Ear of the ears, and the Mind of the mind, have truly realised the Transcendental Primeval Brahman.

Purport :- The organs of life, nay, the very life cannot function without being empowered by Brahman. If the Blissful Lord does not will in the heart of a being who could be alive? 18

मनसैवानुद्रष्टव्यम्, नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Manasaivānudrashtavyam {neha nānā-asti kinchana mrityoh sa mrityumāpnoti ya iha nāneva pashyati || 19

Translation :- The mind with spiritual cognition realises no distinction whatsoever of Form, Name, Rupa and Qualities in between the Descents or Srimurti, and the original Divinity Himself. Whereas one through ignorance or being illusioned by *māyā* makes any such difference, goes from death to death.

Purport :- Please see the purport of Kath. Up. 11/1/11 as it is the repetition of the same. 19

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।
विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

Ekadhaivānudrashtavyametadapramayamdhruvam, virajah para ākāshādaja ātmā mahān dhruvah || 20

Translation :- The Supreme Brahman Who is One without a second, inscrutable, Transcendental, and immaculate transcends mundanity being Unborn, Infinite and Ever-existent. He should be realised as such. 20

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्, वाचो विग्लापनं
हि तद् ॥ इति ॥ २१ ॥

Tameva diro vijnāya prajnām kurvita brāhmanah, nānudhyāyāt bahunchavdān vācho viglāpanam hi tat iti || 21

Translation :- Let a wise Brāhman after knowing Him (Supreme Brahman) through the transcendental

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Process of unalloyed devotion by *shravana, manana* and *nididyāsana* to behold the Brahman in his heart. Let him not reflect upon such other literatures which are non-conducive to devotion to God, for that is a weariness of speech.

Purport :- Whose speech does not sing the Glory of the Supreme Lord Sri Krishna, such a one possesses a wicked and hoarse tongue like that of a frog which invites the serpant its enemy".[1] 21

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति। एतद्ध स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

Sā vā esha mahānaja ātmā yo-ayam vijnānamayah prāneshu ya esho-antarhridaya ākāshastasmin-shete sarvasya vashi sarva-

1. Bh. II. 3.20

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

syeshānah sarvasyādhipatih sa na sādhunā karmanā bhuyānno evāsādhunā kaniyānesha sarveshvara eshabhutādhipatiresha bhutapāla esha sethurvidharana eshām lokānāmasambhedāya tametam vedānuvachanena brāhmanā vividishanti yajnena dānena tapasāanāshakenaitameva viditvā munirbhavati etameva prabrājino lokamicchantah prabrajanti, etaddha sma vai tad purve vidvāmsah prajām na kāmayante kim prajayā karishyāmo yeshām no ayamātmāayam loka iti te ha sma putraishanāyāshcha vittaishanāyāshcha lokaishanāyāshcha vyutthāyātha bhikshā-charyam charanti yā hyeva putraishanā sā vittaishanā yā vittaishanā sā lokaishanobhe hyete eshane eva bhavatah sa esha neti netyātmā-agrihyo na hi grihyate ashiryo na hi shiryate asango na hi sajyate asito na vyathate na rishyatyetamu haivaite na tarata ityatah pāpamakaravamityatah kalyānam-akaravamityubhe u haivaisha ete tarati nainam kritākrite tapatah ‖

22

Translation :- Verily He is the Supreme (*Mahān*), Ever-existent (*aja*) and Paramount-self Who is Omniscient (*vijnānamayah*). He dwells in the *Dahara-Ākāsha* within the heart of a jiva-soul (*prāneshu*), as a Monitor-self. He is the Controller of all (*Brahmā-Rudrādeh*), the Lord of all, the Ruler of all. He does not become Great by good works nor Small by bad works. He is the Master of all and the Autocratic Lord of all beings and also the Protector of all. He is the Bridge that serves to keep the different worlds connected.

Him the Brāhmanas seek to know by the study of the Vedas, by sacrifices, by offerings, by penance, by observing vow of fasting. On realising Him, one becomes an ascetic (converting all his senses in culturing unalloyed devotion to Him). Desiring Him only as their Resort, mendicants wander forth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Verily, because they know this, the ancient sages desired not offsprings saying, "what shall we do with offspring, of this insignificant world, as we have attained the Supreme Godhead." They, verily having risen above the desire for sons and the desire for wealth, desire for enjoyments of different worlds (of mundane and celestial) lived the life of a mendicant. For, the desire for sons is the desire for wealth and the desire for wealth is the desire for the worlds—both these are indeed, desires only.

This Godhead is devoid of mundanity so all mundanity is discarded from Him therefore it is stated 'not this, not this'; for, He is inconceivable as He is beyond sense-perception; He is indestructible for, He cannot be destroyed; He is unentangled for He is not entangled with the world. He is unfettered, He does not suffer; He never suffers injury. He who has realised Him as such is never overtaken by the following two thoughts viz.—neither the thought, "Hence I did sinful acts." Nor the thought, "Hence I did virtuous acts". Verily he overcomes them both. What he has done and what he has not done do not affect him.

Purport :- What has become of the theory of monist's Absolutism? This *mantra* itself is enough to prove that Supreme Brahman is no doubt void of phenomenal qualities but He is possessing non-phenomenal Transcendental Qualities and so He is known as *Sachidānanda Vigraha*. One who has realised Him in Reality never hankers after anything else. Such a man of God-realisation never becomes lost in entering into Brahman. So this Served and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

servitor relation ever remains in between the realised jiva soul and Godhead Himself. 22

तदेतदृचाभ्युक्तम् ।
एष नित्यो महिमा ब्राह्मणस्य
न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा
न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

Tadetadrichā - abhyuktam :- esha nityo mahimā brāhmanasya na vardhate karmanā no kaniyān tasyaiva syād padavid tam viditvā na lipyate karmanā pāpakena iti ||

Tasmādevamvicchānto dānta uparatastitikshuh samāhito bhutvātmanyevātmānam pashyati sarvamātmānam pashyati nainam pāpmā tarati sarvam pāpmānam tarati nainam pāpmā tapati sarvam pāpmānam tapati vipāpo virajo-avichikitso brāhmano bhavatyesha brahmaloka samrādenam prāpito asiti hovācha yājnavalkyah so - aham bhagavate videhān dadāmi māmchāpi saha dāsyāyeti ||

23

Translation :- This very doctrine has been declared in the verse. This is the eternal glory of a knower of Brahman which is neither increased nor decreased by deeds. One should know the characteristic of that alone. By knowing it as such,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one is not stained by sinful acts. Therefore having attained this intuitive wisdom, one becomes complacent, self-controlled, free from desires, forbearing and concentrated, and visualises the Supreme-soul as Monitor-self within himself. He observes All-pervasiveness of the Supreme in every entity or he observes the Divine Glory of the Lord everywhere. Sinful acts or evil do not touch him, as he transcends all evil. Evil does not trouble him as he burns all evil. He becomes sinless, taintless, free from doubt and becomes knower of Brahman. This is the Plane of Transcendence O your majesty, you have attained the same—said Yājnavalkya.

Janaka, the king of Videha said, 'most venerable preceptor, I give you the entire kingdom of mine along with myself for your service.' 23

स वा एष महानज आत्माऽन्नादो वसुदानः ; विन्दते वसु य एवं वेद ॥ २४ ॥

Sa vā esha mahān - aja ātmā - annādo vasudāno vindate vasu ya evam veda || 24

Translation :- Yājnavalkya continued : This is that Glorious Ever-existing Beginningless Supreme God Who is the Bestower of bhukti and mukti (*upāsakanām* [*upāsanābhedena bhukti mukti pradā-iti shrutiraha*). He who follows the particular way of sādhanā is rewarded.

Purport :- Yājnavalkya after narrating about the gains of *ātmakāmis* now says that even those who worship Him through other methods than the Process of unalloyed devotion are also rewarded by the God

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with elevation and salvation. As in the teachings of Lord Sri Chaitanya, 'The salvationists attain the bodies of inert beings and the elevationists celestial bodies in heaven'. 24

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्मः अभयं वै ब्रह्म; अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

Sa vā esha mahānaja ātmā – ajaro amaro – amrito - abhayo brahmah abhayam vai Brahma abhayam hi vai brahma bhavati ya evam veda ‖ 25

Translation :- Verly this is that glorious Ever-existing Beginningless Supreme God Who is agaless, deathless (Transcendental), Nectarine, fearless and Blissful. Verily Brahman cannot be subjected to *māyā* (fear). He who knows Him as such becomes God-realised and blissful.

Purport :- In Srimad Bhāgavata[1] : The Supreme Lord Sri Krishna Himself says : 'O My dearest ones, the unalloyed devotion to Me brings forth for an aspirant the Nectar of ever Blissful life of final beatitude—that is the Acme of supreme-well-being and the *summum bonum* of life. 25

Fifth Brahmana

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः—मैत्रेयी च कात्यायनी च; तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव, स्त्रीप्रज्ञैव तर्हि कात्यायनी; अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् — ॥ १ ॥

मैत्रेयीति होवाच याज्ञवल्क्यः, प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २ ॥

1. Bh. X. 82.44

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Atha ha yājnavalkyasya dve bhārye babhubaturmaitreyi cha kātyāyani cha tayorha maitreyi brahmavādini babhuva striprajnaiva tarhi kātyāyanyatha ha yājnavalkya – anyad vrittamupākarishyan || 1

Maitreyiti hovācha yājnavalkyah prabrajishyan vā are – ahamasmāt sthānādasmi anta teanayā kātyāyanyā - antam karavāniti || 2

Translation :- Yājnavalkya had two wives, Maitreyi and Kātyāyani. Of the two, Maitreyi was an exponent on spiritual wisdom whereas Kātyāyani was of womenly outlook i.e. she was only for the material gains. Yājnavalkya wished to get ready for another mode of life[1] He said, 'Maitreyi, I have firmly decided to give up this household life and take to a life of a recluse. I want to settle every matter between you and Kātyāyani. 1-2

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्, स्यां न्वहं तेनामृताहो ३ नेति नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम् ? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ४ ॥

Sā hovācha maitreyi, yannu ma iyam bhagoh sarvā prithivi vittena purnā syāt syātm nvaham tenāmritā ho neti neti hovācha yājnavalkyo yathaivopakaranavatām jivitam tathaiva te jivitam syādamritatvasya tu nāsha - asti vitteneti || 3

Sā hovācha maitreyi yenāham, nāmritā syām kimaham tena kuryām yadeva bhagavān veda tadeva me bruhiti || 4

---

1. vide Purport II. 4.1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Thereupon said Maitreyi: 'If, indeed, my beloved, this whole earth with its all wealth be mine, shall I be immortal through that?' 'No', said Yājnavalkya: 'as the life of the rich, even so will your life be. Of immortality, however, there is no hope through wealth'.

Then said Maitreyi: 'what shall I do with that through which I may not become immortal? Tell me that, indeed, my beloved, of that alone which you know to be the means of immortality'. 3-4

स होवाच याज्ञवल्क्यः, प्रिया वै खलु नो भवती सती प्रियमवृधत्, हन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

Sa hovācha yājnavalkyah priyā vai khalu no bhavati sati priyamavridhaddhanta tarhi bhavatyetadvyākhyāsyāmi te vyāchakshānasya tu me nididhyāsasveti ‖ 5

Translation :- Then Yājnavalkya said: 'You have been truly dear to me (even before), now you have increased your endearment. Therefore, if you wish, my dear, I will explain to you. As I am expounding to you, seek to meditate on it. 5

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति। न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति। न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदा प्रिया भवन्ति। न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूताणि प्रियाणि भवन्ति। न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम्॥ ६॥

Sa hovācha na vā are patyuh kāmāya patih priyo bhavatyātmanastu kāmāya patih priyo bhavati, na vā are jāyāyai kāmāya jāyā priyā bhavatyātmanastu kāmāya jāyā priyā bhavati, na vā are putrānām kāmāya putrāh priyā bhavantyātmanastu kāmāya putrāh priyā bhavanti. na vā are vittasya kāmāya vittam priyam bhavatyātmanastu kāmāya vittam priyam bhavati, na vā are pashunām kāmāya pashavah priyā bhavatyātmanastu kāmāya pashavah priyā bhavati, na vā are Brahmanah kāmāya brahma priyam bhavatyātmanastu kāmāya brahma priyam bhavati na vā are kshtrasya kāmāya kshatram priyam bhavatyātmanastu kāmāya kshatram priyam bhavati na vā are lokānām kāmāya lokāh priyā bhavantyātmanastu kāmāya lokāh priyā bhavanti na vā are devānām kāmāya devāh priyā bhavantyātmanastu kāmāya devāh priyā bhavanti na vā are vedānām kāmāya vedāh priyā bhavantyātmanastu kāmāya vedāh priyā bhavanti na vā are bhutānām kāmāya bhutāni priyāni bhavantyātmanastu kāmāya bhutāni priyāni bhavanti na vā are sarvasya kāmāya sarvam priyām bhavatyātmanastu.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kāmāya sarvam priyam bhavati ātmā vā are drastvyah shrotavyo mantavyo nididhyāsitavyo maitreyyātmani khalvare drishte shrute mate vijnātaidam sarvam viditam || 6

Translation :- Then said he : 'verily, not for the love of the husband a husband is dear but a husband is dear (to his wife) because (originally) the Supreme-self is the object of Love. Verily, not for the love of the wife is the wife dear but a wife is dear because (originally) the Supreme - self is the object of Love. Verily, not for the love of the sons are the sons dear but they are dear because the Supreme-self is the object of Love. Verily, not for the love of wealth is wealth dear, but wealth is dear because (originally) the Supreme-self is the object of Love. Verily, not for the love of cows are the cows dear but cows are dear because (originally) the Supreme-Self is the Object of Love. Nor for the love of Brahminhood is the Brahminhood is dear but it is dear because the Atman is the object of love. Verily, not for the love of Kshatriyahood is Kshatriyahood dear but Kshatriyahood is dear because (originally) the Supreme-self is the object of Love. Verily, not for the love of the worlds are the worlds dear but the worlds are dear because (originally) the Supreme-self is the object of Love. Verily, not for the love of the gods, are the gods dear but the gods are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of the beings are the beings dear but the beings are dear because (originally) the Supreme-self is the Object of Love. Verily, not for the love of all, all are dear but all are dear because (originally) the Supreme-self

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is the Object of Love. Verily, O Maitreyi, the Supreme-self should be visualised, should be hearkened, should be perpetuated and contemplated upon. Verily, by having a vision of having hearkened, of having perpetuated on, and contemplated upon the Supreme-self all are known. 6

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ७ ॥

Brahma tam parādād yo anyatrātmano brahma veda kshatram tam parādād yoanyatrātmanah kshatram veda lokāstam parādurpo-anyatrātmano lokān veda devāstam parāduryo-anyatrātmano devān veda vedāstam parāduryo-anyatrātmano vedān veda bhutānitam parāduryo - anyatrātmano bhutāni veda sarvam tam parādād yo-anyatrātmanah sarvam vededambrahmedam kshatramime lokā imedevāime vedā imāni bhutānidam sarvam yadayamātmā || 7

Translation :- The Brāhmana (learned one) ignores him who misconstrues himself as a separate entity without the substratum of Brahman (Supreme-self). The Kshatriya ignores him who misconstrues himself as a separate entity without the substratum of Brahman. The worlds ignore him who misconstrues himself as a separate entity without the substratum of Brahman. The gods ignore him who misconstrues himself as a separate entity without the substratum of Brahman. The beings ignore him who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

misconstrues himself as a separate entity without the substratum of Brahman. All ignore him who misconstrues himself as a separate entity without the substratum of Brahman. This Brāhmana, this Kshatriya, these worlds, these gods, these beings and these all are within the jurisdiction of Brahman. 7

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन— दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥ ८ ॥

Sa yathā dundubher-hanyamānasya na bāhyānch shavdānch-shaknuyāt grahanāya dundubhestu grahanena dundubhyāghātasya vā shavdo grihitah || 8

Translation :- As when a drum is beaten, one is not able to distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes in the drum. 8

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥९॥

Sa yathā s'ankhasya dhmāyamānasya na bāhyānch-shavdānchshaknuyāt grahanāya shankhasya tu grahanena shankhadhmasya vā shavdo grihitah || 9

Translation :- As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing of the conch. 9

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो गृहीतः ॥ १० ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sa yathā vināyai vādyamānāyai na bāhyānchshavāānch-shaknuyāt grahanāya vināyai tu grahanena vināvādasya vā shabdo grihitah || 10

Translation :- As, when a Vinā is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vinā or in the general sound produced by different kinds of playing on the Vinā. 10

स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि; अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

Sa yathārdraidhāgnerabhyāhitasya prthag dhumā vinish-charantyevam vā are asya mahato bhutasya nihshvasitametad yadrigvedo yajurvedah sāmāvedo - atharvāngirasa itihāsah purānam vidyā upanishadah shlokāh sutrānyanuvyākhyānāni vyākhyānānishtam hutamāshitam pāyitamayamcha lokah parash-cha lokah sarvānicha bhutānyasyaivaitani sarvāni nishvasitāni || 11

Translation :- As from a fire kindled with wet fuel, clouds of smoke separately issue forth, so, my dear, verily, from this glorious Great God has been breathed forth that which is the Rig-veda, the Yajur-Veda, the Sāma - Veda, Atharvāngirasa, Itihāsa, Purānas, Science of Knowledge, Mystic Doctrines of Upanishads, Pithy verses, aphorisms, elucidations and commentaries. From Him, indeed, are all these breathed forth. 11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

Sa yathā sarvāsāmapām samudra ekāyanamevam sarveshām sparshānam tvagekāyanamevam sarvesām gandhānām nāsike ekāyanamevam sarveshām rasānām jihvaikāyanamevam sarveshām rupānām chakshurekāyanamevam sarveshām shavdānām shrotramekāyanamevam sarveshām samkalpānām mana ekāyanamevam sarvāsām vidyānām hridayamekāyanamevam sarveshām karmanām hastāvekāyanamevam sarveshāmānandānāmupastha ekāyanamevam sarveshām visargānām pāyurekāyanamevam sarveshāmadhvanām pādāvekāyanamevam sarveshām vedānām vāgekāyanam || 12

Translation :- As the ocean is the ultimate goal of all waters, so for all kinds of touch the source is the skin, so for all tastes the source is the tongue, so for all smells the source is the nostril, so for all forms (or colours) the source is the eye, so for all sounds the source is the ear, so for all determinations, the source is the mind, so for all forms of knowledge the source is the heart, so for all works the source is the hands, so for all enjoyments the source is the generative organ, so for all evacuations the source is the anus, so for all journeys the source is the feet, so for all the Vedas the source is the speech. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवः एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्येव ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

Sa yathā saindhavaghano - anantaro - abāhyah kritsno rasaghana evaivam vā are - ayamātmā - anantaro - abāhyah kritsnah **Prajnānaghana** *evaitebhyo bhutebhyah samutthāya tānyevānuvinashyati na pretya samjnāstiityeva bravimiti hovācha yājnavalkyah* || 13

Translation :- As a lump of salt dropped into water dissolves in water and there would not be any of it to seize forth, as it were, but whereever one takes, it is salty indeed—so, verily, the jiva gets rid of his (*karmabandhana*) nescience and enters into Paramātmā or goes back to God to realise his essential character (*svamaparicchinnajnānānanda sva svavavarupam moksha praptaye paramātmopāsanameva kartuya*) as that he himself is not conditioned in the gross and subtle bodies and thereby is not subject to suffering. Having gained realisation, he devotes himself to the worship of God. When jiva becomes God-realised all the qualities of God except (*Jagatkāranatva*) the creation of the universe, he possesses[1]. After attaining *na pretya samjara-astiti-charama-dehaviyogam,* a final emancipation : further he is never engrossed as the very cause of nescience totally destroyed. This is what I say; my dear," so said Yājnavalkya. 13

1. vide Ch. Up. VIII. 1.5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपत्; न वा अहमिमं विजानामीति; स होवाच, न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

Sā hovācha maitreyyatraiva mā bhagavān mohāntam-āpipipanna vā ahamimam vijānāmiti sa hovācha na vā are-aham moham bravimyavināshi vā are ayamātmā-anucchitti dharmā ‖ 14

Translation :- Then Maitreyi said : Here, indeed, Venerable master, you have caused me to reach utter bewilderment. Indeed, I do not at all understand this knowledge of the self. He replied, 'I do not say anything bewildering verily this soul is imperishable or of indestructible nature. 14

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं श्रृणोति; तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं श्रृणुयात्, तत्केन कं मन्वीत, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्जते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

Yatra hi dvaitamiva bhavati taditara itaram pashyati taditara itaram jighrati taditara itaram rasayate taditara itaramabhivadati taditara itaram shrinoti taditara itaram manute

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

taditara itaram sprishati taditara itaram vijānāti yatra tvasya sarvamātmaivābhut tad kena kam pashyet tad kena kam jighret tad kena kam rasayet tad kena kamabhivadet tad kena kam shrinuyāt tad kena kam manvita tad kena kam sprishet tad kena kam vijānīyād yenedam sarvam vijānāti tam kena vijānīyat sa esha neti netyātmā - agrihyo na hi grihyate ashiryo na hi shiryate - asango na hi sajyate - asito na vyathate na rishyati vijnātāramare kena vijānīyādityuktānushāsanā - asi maitreyyetāvadare khalvamritatvamiti hoktvā yājnavaikyo vijahāra || 15

Translation :- Where there is duality as it were, there one sees the other, there one smells the other, there one tastes the other, there one speaks about the other, there one hears the other. There one perpetuates upon the other, there one touches the other, there one contemplates upon the other.

Whereas if it is so the emancipated souls become totally united with the Supreme Soul and lost their distinctive charcteristics then whereby and by whom who should be seen, whereby who should be smelled, whereby and by whom who should be tasted, where by and by whom who should be spoken of, whereby and by whom who should be heard, whereby and by whom who should be perpetuated, whereby and by whom who should be touched whereby and by whom who should be realised? Through which means should all are these to-be known and by knowing whom this all (all-pervasive Lord) is known. That Ātman (Supreme-Self) is not to be discriminated by the Inductive Process of not-this, not-this. He is Incomprehensible for he cannot be comprehended by sense-faculty; He is Indestructible, for He cannot be destroyed, He is unattached, for He does not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attach Himself, He is unfettered, for, He does not suffer, He is not subjected by the *māyā*. Indeed, through what process that Subjective Reality should be known or contemplated upon? Thus you have the instruction said to you, Maitreyi such is the Transcendentalism. Having enlightened her thus, Yajnavalkya left home. 15

Sixth Brahmana

अथ वंशः—पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च, गौतमाच्च, गौतमः ॥ १ ॥

आग्निवेश्यात्, आग्निवेश्यो गार्ग्यात्, गार्ग्यो गार्ग्यात्, गार्ग्यो गौतमात्, गौतमः सैतवः पाराशर्यायणात्, पाराशर्यायणो गार्ग्यायणात्, गार्ग्यायण उद्दालकायनात्, उद्दालकायनो जाबालायनात् जाबालायनो माध्यन्दिनायनात्, माध्यन्दिनायनः सौकरायणात्, सौकरायणः काषायणात्, काषायणः सायकायनात्, सायकायनः कौशिकायनेः, कौशिकायनिः ॥ २ ॥

घृतकौशिकात, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धने, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, अत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्य शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डि-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

न्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्. अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपाद् त्वाष्ट्रात् विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्राध्वंसनात्, प्रध्वंसन एकर्षेः एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः; ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥ ३ ॥

Atha vamshah pautimāshyo gaupavanād gaupavanah pautimāshyāt pautimāshyo gaupavanād gaupavanah kaushikāt kaushikah kaundinyād kaundinyah shāndilyācchāndilyah kaushikāccha gautamāccha gautamah ‖ 1

Āgniveshyādāgniveshyo gārgyād gārgyo gārgyād gargyo gautamād gautamah saitavāt saitavah pārāsharyāyanāt pārāsharyāyano gārgyāyanād gārgyāyana uddālakāyanāduddālakāyano jābālāyanāt jabālāyano mādhyandināyanānmādhyandināyanah saukarāyanād saukarāyanah kāshāyanād kāshāyanah sāyakāyanāt sāyakāyanah kaushikāyaneh kaushikāyanih ‖ 2

Ghritakaushikād ghritakaushikah pārāsharyāyanāt pārāsharyāyanah pārāsharyāt pārāsharyo jātukarnyāj jātukarnya āsurāyanāccha yāskācchāsurāyana - straivanestraivaniraupajandhaneraupajandhanirā surerā. surir bhāradvājād bhārdvāja ātreyādātreyo māntermāntirgautamād gautamo gautamād gautamo vātsyād vātsyah shāndilyācchāndilyah kaishoryad kāpyād kaishoryah kāpyah kumāraharitād kumārahārito gālavād gālavo vidarbhi kaundinyād vidarbhi kaudinyo vatsanapāto vābhravād vatsanapād āvbhravah pathah saubharād panthāh saubharo - ayāsyādāngirasādayāsya āngirasa ābhutestvāshtrādābhutistvāshtro vishvarupād tvāshtrād vishvarupastvāshtro - ashvibhyāmashvinau dadhicha ātharvanād dadhyan nātharvano daivādatharvā daivo mrityoh prādhvam sanānmrityuh prādhvamsanah pradhvam sanād pradhvamsana ekarsherekashirviprachittevi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prachittirvyashte-rvyashtih sanaroh sanaruh sanatanad sanatanah sanagad sanagah parameshthinah parameshthi brahmano brahma svayambhu brahmane namah || 3

The teachers of this doctrine:

Now the Line of Tradition (vamsa) — (We (received this teaching) from Pautimashya), Pautimashya from Gaupavana, Gaupavana from Pautimashya, Pautimashya from Gaupavana, Gaupavana from Kausika, Kausika from Kaundinya, Kaundinya from Sandilya, Sandilya from Kausika and Gautama, Gautama from Agnivesya.

Agnivesya from Gargya, Gargya from Gargya, Gargya from Gautama, Gautama from Saitava, Saitava from Parasaryayana, Parasaryayana from Gargyayana, Gargyayana from Uddalakayana, Uddalakayana from Jabalayana, Jabalayana from Madhyamdinayana, Madhyamdinayana from Saukarayana, Saukarayana from Kashayana, Kashyana from Sayakayana, Sayakayana from Kausikayani, Kausikayani from Ghritakausika,

Ghritakausika from Parasaryayana, Parasaryayana from Parasarya, Paraṣarya from Jatukarnya, Jatukarnya from Asurayana and Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajandhani from Asuri, Asuri from Bharadvaja, Bharadvaja from Atreya, Atreya from Manti, Manti from Gautama, Gautama from Gautama, Gautama from Vatsya, Vatsya from Sandilya, Sandilya from Kaisorya Kapya, Kaisorya Kapya from Kumaraharita, Kumaraharita from Galava, Galava from Vidarbhikaundinya, Vidarbhikaundinya from Vatsa-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

napat Babhrava, Vatsanapat Babhrava from Pantha Saubhara, Pantha Saubhara from Ayasya Angirasa, Ayasya Angirasa from Abhuti Tvashtra, Abhuti Tvashtra from Visvarupa Tvashtra, Visvarupa Tvashtra from the two Asvins, the two Asvins from Dadhyanc Atharvana, Dadhyanc Atharvana from Atharvan Daiva, Atharvan Daiva from Mrityu Pradhvamsana, Mrityu Pradhvamsana from Pradhvamsana, Pradhvamsana from Eka Rishi, Eka Rishi from Vipracitti, Vipracitti from Vyashti, Vyashti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaga, Sanaga from Parameshthin, Parameshthin from Brahma. Brahmā is the Self-existent (svayambhu). Adoration to Brahmā.

CHAPTER V

First Brahmana

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ खं ब्रह्म । खं पुराणम् ; वायुरं खमिति ह स्माह कौरव्यायणीपुत्रः ; वेदोऽयं ब्राह्मणा विदुः ; वेदैनेन यद्वेदितव्यम् ॥ १ ॥

AUM || Purnamadah purnamidam purnāt purnamudachyate, purnasya purnamā-dāya purname vāvashishyate || (a)

AUM kham brahma kham purānam vāyuram khamiti ha smāha kauravyāyaniputro vedo • ayam brāhmanā vidurvedainena yadveditavyam || (b) 1

Translation :- The Nomenclature of the Transcendental Supreme Reality is Perfect and complete and His Characteristic is as such that all Emanations from Him are also complete, again (beauty is this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that) even though there are so many Emanations from Him, yet He remains the complete whole without the least change. (a)

Om is Brahman Who is the Primeval Ākāsha All-pervasive. This Primeval Ākāsha is the support of Mukhya Prana (Vāyu of Vaikuntha Who sustains all the living beings) thus verily, the son of Kauravyāyani has said. (b)

This is the Wisdom (Veda) which the knowers of Brahman had known; through this 'AUM'; what is to be known is known;

Purport :- for (a) please see Isa. Up. 1 purport. (b) Here the Ākāsha denotes the Abode of Brahman therefore this Ākāsha is not referred to 'ether'.

(ii) here Vāyu refers to Mukhya-vayu of Vaikuntha Who is the life-force of all beings. Therefore this Vāyu does not refer to the earthly air. (b) 1

Second Brahmana

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः—देवा मनुष्या असुराः; उषित्वा ब्रह्मचर्यं देवा ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदक्षरमुवाच द इति; व्यज्ञासिष्टा ३ इति; व्यज्ञासिष्मेति होचुः, दाम्यतेति न आत्थेति ओमिति होवाच व्यज्ञासिष्टेति ॥ १ ॥

Trayāh prājāpatyāh prajāpatau pitari brahmacharyamushurdevā manushyā asurā ushitvā brahmacharyam devā uchur bravitu no bhavāniti tebhyo haitadaksharamuvācha da iti vyajnāsishtā iti vyajnāsishmeti hochurdāmyateti na ātthetyomiti hovācha vyajnāsishteti || 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Three sons of Prajāpati viz. gods, human beings and demons, lived with their father Prajāpati as students (Brahmachāris). The gods, having completed their studentship asked, 'kindly instruct us'.

To them then he spoke this 'syllable, *'da'* and asked, 'Have you understood?' They replied, 'we have understood, you said to us, 'restain yourselves (*damayata*)'. 'yes', said he, 'you have understood'. 1

अथ हैनं मनुष्या ऊचुः, ब्रवीतु नो भवानिति ; तेभ्यो हैतदेवाक्षरमुवाच द इति ; व्यज्ञासिष्टा ३ इति ; व्यज्ञासिष्मेति होचुः, दत्तेति न आत्थेति ; ओमिति होवाच, व्यज्ञासिष्टेति ॥ २ ॥

Atha hainam manushyā uchurbravitu no bhavāniti tebhyo haitadevākṣharamuvācha da iti vyajnāsishtā iti vyajnāsishmeti hochurdatteti na āthetyomiti hovācha vyajnāsishteti ‖ 2

Translation :- Then the human beings said to him, 'kindly instruct us', to them then he said this syllable *'da'*. and asked, 'have you understood?' They replied, 'we have understood, you said to us 'give (*datta*)'. 'yes, said he, you have understood.' 2

अथ हैनमसुरा ऊचुः, ब्रवीतु नो भवानिति, तेभ्यो हैतदेवाक्षरमुवाच द इति ; व्यज्ञासिष्टा ३ इति ; व्यज्ञासिष्मेति होचुः, दयध्वमिति न आत्थेति ; ओमिति होवाच, व्यज्ञासिष्टेति ; तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति—दाम्यत दत्त दयध्वमिति ; तदेतत्त्रयं शिक्षेत्—दमं दानं दयामिति ॥ ३ ॥

Atha hainamasurā uchurbravitu no bhavāniti tebhyo haitadevākṣharamuvācha da iti vyajnāsishtā iti vyajnāsismeti

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

koochurdayadhvamiti na āthetyomiti kovācha vyajnāsishteti tadetadevaishā daivee vāganuvadati stanayitnurdada da iti dāmyata datta dayadhvamiti tadetad trayam shikshsed damam dānam dayāmiti || 3

Translation :- Then the demons asked him, 'Kindly instruct us'. To them he uttered the same syllable '*da*' and asked, have you understood ?' They replied, 'we have understood, you said to us, 'be compassionate (*dayadhvam*)'. He said, 'yes' you have understood. This very thing does the heavenly voice of thunder repeats *da ! da ! da !* that is restrain yourselves; give, and be compassionate. One should practise this same triad, self-control, giving and compassion.

Purport :- The gods are generally addicted to un-restricted self-enjoyment so to them the advice is to be self-restained. Human beings are naturally avaricious and so to them the advice is to be generous to give their wealth for charities. And the demons are naturally cruel so they are advised to be restrained, charitable and compassionate.

Truly men themselves may be distinguished into these three classes according to the tendencies of the three *gunas*. The practice of these virtues enhance the values of life.

Srimad Gitā says (XVI. 21) : 'Lust, anger and greed are the three gateways to hell therefore these three should be shunned'. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Third Brahmana

एष प्रजापतिर्यद्धृदयम्; एतद्ब्रह्म, एतत्सर्वम्; तदेतत्त्र्यक्षरम्—हृदयमिति; हृ इत्येकमक्षरम्; अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद; द इत्येकमक्षरम्; ददत्यस्मै स्वाश्चान्ये च य एवं वेद; यमित्येकमक्षरम्; एति स्वर्गं लोकं य एवं वेद ॥ १ ॥

Esha prajāpatiryaddhridayametad brahmaitad sarvam tadetad tryaksharam hridayamiti hri ityekamaksharamabhi harantyasmai svāshchānyecha ya evam veda da ityekamaksharam dadatyasmai svāshchānye cha ya evam veda yamityekamaksharameti svargam lokam ya evam veda || **1**

Translation :- This is Prajāpati the same as this heart and this heart is *brihat :* spacious—it is everything. It has three syllables *hri, da, yam* : *hri* : is one syllable. His own people and others bring presents to him who knows this. *'da'* is one syllable. His own people and others give to him who knows this. *'yam'* is one syllable. He who knows this goes to the heavenly world. 1

Fourth Brahmana

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमाल्लोकान्; जित इन्न्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति; सत्यं ह्येव ब्रह्म ॥ १ ॥

Tadvai tadetadeva tadāsa satyameva sa yo haitam mahad yaksham prathamajam veda satyam brahmeti jayatiimāllokānjita innvasāvasad ya evametanmahad yaksham prathamajam veda satyam brahmeti satyam hyeva brahma || **1**

Translation :- In the conception of Viradrupa this heart verily is That. This; indeed, was that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

formless Brahman known as *Satya:* Ever-existing Reality. He who knows this Primeval Unmanifest Great Reality known as Attributeless Brahman overcomes these worlds; his enemy viz. the obstacles are got rid of knowing thus that great Spirit as the Primeval Unmanifest namely, that Attributeless Brahman is the Real, for Brahman indeed is Real.

Purport :- Here, only in the Inductive Process where the Attributeless Brahman as '*sat*' Real Aspect of the Supreme Divinity is the object of meditation and the other two Divine Aspects viz. *chit* and *ānanda* Aspects of the Supreme Divinity are not manifest.

As in the teaching of Lord Sri Chaitanya : 'Just as the foolish crow suck the bitter nimba-fruit while the cuckoo feeds on the mango blossoms; so the unfortunate followers of the path of gnosticism chew dry wisdom, while the fortunate devotee quaffs the nectar of Love of Sri Krishna'. 1

Fifth Brahmana

आप एवेदमग्र आसुः, ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिम्, प्रजापतिर्देवान्; ते देवाः सत्यमेवोपासते; तदेतत्त्र्यक्षरम् - सत्यमिति; स इत्येकमक्षरम्, तीत्येकमक्षरम्; यमित्येकमक्षरम्; प्रथमोत्तमे अक्षरे सत्यम्, मध्यतोऽनृतम्. तदेतदनृतमुभयतः सत्येन परिगृहीतम्, सत्यभूयमेव भवति; नैनं विद्वांसमनृतं हिनस्ति ॥ १ ॥

Āpa eva idamugra āsustā āpah satyamasrijanta satyam brahma brahma prajāpatim prajāpatirdevāmste devāh satyam-evopāsate tadetad tryaksharam satyamiti sa ityekamaksharam

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

itityekamaksharam yamityekamaksharam prathamottameakshare satyam madhyato - anritam tadetadanritamubhayatah satyena parigrihitam satyabhuyameva bhavati naivam vidwāmsamanritam hinasti || 1

Translation :- In the beginning (before the creation of the universe) there was the Kārana Samudra (spiritual causal ocean). From that water got manifested the golden egg constituted by the non-conglomerate great elements. Mahāvishnu, the Supreme Reality lying in that Spiritual Causal Ocean created Brahmā (the first-born four faced Brahmā). Brahmā created Prajāpatis (Daksha etc.) from whom the gods were born. Those gods worshipped '*satya*' alone. This '*satya*' word is tri-syallabic: '*sa-ti-yam*' '*sa*' is one syllable, '*ti*' is one syllable and '*yam*' is one syllable. The first and the final syllables are denoting the liberated soul and Godhead therefore they are Real. And the middle syllable denotes *a-chit*. Therefore un-real (changeable: *savirarat*) This *un-real* changeable element is surrounded on both sides by the Reality, hence it appers as if the reality itself. Illusion does not overpower him who has realisd this truth.

Purport :- Brahma samhitā[1]: 'From Mahā-Vishnu has sprung the vast expanse of water of the spiritual causal ocean. And thereafter He reposes in the state of Divine Sleep (*Yoga-nidrā*) in that waters of the Spiritual Causal Ocean and from the pores of His Divine Form spring up myriads of seeds of the universes. Those series of universes are the perverted reflections of the infinite transcend-

1. vide V. 12.13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ental region. As long as they remain embedded in His Divine Form they embody the principle of spiritual reflection having the form of golden eggs. Nevertheless by the creative desire of Mahā-vishnu the minute particles of the great elements, which are constituents of the mundane efficient and material causal principles, envelop them. Those golden sperms coming out of Mahāvishnu, enter into the unlimited accommodating chamber of the limited potency (*māyā*) and they become enlarged by the non-conglomerate great elements'. 1

तद्यत्तत्सत्यमसौ स आदित्यः —य एष एतस्मिन्मण्डले पुरुषो,
यश्चायं दक्षिणेऽक्षन्पुरुषः ; तावेतावन्योन्यस्मिन्न प्रतिष्ठितौ ; रश्मि-
भिरेषोऽस्मिन्प्रतिष्ठितः, प्राणैरयममुष्मिन् ; स यदोत्क्रमिष्यन्भवति
शुद्धमेवैतन्मण्डलं पश्यति ; नैनमेते रश्मयः प्रत्यायन्ति ॥ २ ॥

Tad yat tat satyamasau sa āditya ya esha etasmin mandale purusho yashchāyam dakshineakshan purushastāvetāvanyonyasmin prati-shthitau rashmibhireshoasmin pratishthitah prānai-rayama-mushmin sa yadotcramishyan bhavati shuddhamevaitanmandalam pashyati nainamete rashmayah pratyāyanti || 2

Translation :- The Substratum of the yonder sun is the same Reality. The presiding Deity of that Orb and the Presiding Deity on the right eye are the one and the same. The former reveals upon the latter through the rays, and the latter glances upon the former through its retina. When a man is about to die, he sees not the rays in the orb, for, those rays come to him no more (the Presiding Diety of the sun withdraws the rays and maintains a blank so a dieing man sees a void. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः ; एकं शिरः, एकमेतदक्षरम् ; भुव इति बाहू, द्वौ बाहू, द्वे एते अक्षरे ; स्वरिति प्रतिष्ठा ; द्वे प्रतिष्ठे, द्वे एते अक्षरे ; तस्योपनिषदहरिति ; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

Ya esha etasminmandale purushastasya bhuriti shira ekam shirah ekametadaksharam bhuva iti bāhu dvau bāhu dve ete akshare svariti pratishthā dve pratishthe dve ete akshare tasyopanishada-hariti hanti pāpmānam jahāti cha ya evam veda || 3

Translation :- Of that Presiding Deity in that orb, the syllable '*bhuh*' is the head ; for the head is one and this syllable is one. '*Bhuvah*' is the arms. There are two arms and there are two syllables (*bhu*+*var*) '*svah*' is the feet. There are two feet and these are two syllables. (su+ar). His secret name is '*ahan*'. He who knows this destroys and shuns evil. 3

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः ; एकं शिरः, एकमेतदक्षरम् ; भुव इति बाहू ; द्वौ बाहू. द्वे एते अक्षरे ; स्वरिति प्रतिष्ठा ; द्वे प्रतिष्ठे, द्वे एते अक्षरे ; तस्योपनिषदहमिति ; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

Yo-ayam dakshine aksham purushastasya bhuriti shirah ekam shira ekametadaksharam bhuva iti bāhu dvau bāhu dve ete akshare svariti pratishthā dve pratishthe dve ete akshare tasyopanishada-ahamiti hanti papmānam jahāti cha ya evam veda || 4

Translation :- For that Presiding Deity in that right eye, the syllable '*bhur*' is the head, for there is one head, and there is this one syllable. '*Bhuvah*' is the arms. There are two arms and these are two syllables. *Svah* is the feet. There are two feet and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

there are two syllables. His secret name is "*aham*'. He who knows this destroys and shuns evil.

Purport:- These are known as pratika-upāsana, in which such methods of three worlds of *Bhur, bhuva* and *svah are mediated upon.* In this worship god is conceived of having a body similar to the worshipper as having a head, two arms and two legs. 4

Sixth Brahmana

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये, यथा व्रीहिर्वा यवो वा ; स एष सर्वस्येशानः, सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

Manomayo - ayam purusho bhāh satyastasminnantar hridaye yathā brihirvā yavo vā sa esha sarvasyesānah sarvasyādhipathi sarvamidam prashāsti yadidam kincha || 1

Translation :- A yogin in his tranquil (pure : *vishuddha*) mind observes the resplendent Divinity, within the heart like a grain of rice or of barley. This resplendent Divinity, the Monitor-Self is the Ruler of all, the Lord of all and governs all this whatever there is. 1

Seventh Brahmana

विद्युद्ब्रह्मेत्याहुः ; विदानाद्विद्युत् ; विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति ; विद्युद्ध्येव ब्रह्म ॥ १ ॥

Vidyud brahmetyāhurvidānad vidyud vidyatyenam pāpmano ya evam veda vidyud brahmeti vidyuddhyeva brahma || 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- As if Brahman is lightning, they say. It is called lightning because it scatters darkness. He who knows this as such that lightning is Brahman scatters evils, for lightning is, indeed Brahman.

Purport :- Lightning cuts through the darkness
of clouds as the flash of Brahman cuts through the 1
darkness of ignorance.

Eighth Brahmana

वाचं धेनुमुपासीत; तस्याश्चत्वारः स्तनाः—स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः; तस्यै द्वौ स्तनौ देवा उपजीवन्ति—स्वाहाकारं च वषट्कारं च, हन्तकारं मनुष्याः, स्वधाकारं पितरः; तस्याः प्राण ऋषभः, मनो वत्सः ॥ १ ॥

Vācham dhenumupāsita tasyāshchatvārah stanāh svāhākāro
vashatkāro hantakārah svadhākārastasyai devu dvou stanou
devā upajivanti svāhākāram cha vashatkāram cha hantakāram
manushyāh svadhākāram pitarastasyāh prāna rishabho mano 1
vatsah ||

Translation :- One should worship the Speech : the Vedas as a milch cow. She has four udders which are presenting as *Svāhā* (invocation) *Vashat* (presentation) *Hanta* (salutation), and *svadhā* (benediction). The gods live on two of her udders (the sounds *Svāhā* and *Vashat*) men upon the *Hanta*, and the manes upon the *Svdahā*. The breath is her bull and the mind the calf.

Purport :- Here about the gains of *traivarga.* (*dharma-artha* and *kāma*) are said. The speech here means the ritualistic aspect of the Vedas. The oblations are offered to the gods with *Svahā* and *Vashat*, to the manes with *svadhā* and to the chancely

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

guests with *Hanta.* The sacrificial performances are rendered fruitful by the proper pronouncement with the regulation of breath and it is the pure mind which can think over the particular portion of the Vedas. 1

Ninth Brahmana

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते यदिदमद्यते; तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ १ ॥

Ayamagnirvaishvānaro yo-ayamantah purushe yenedamannam pachyate yadidamadyate tasayisha ghosho bhavati yametat karnāvapidhāya shrinoti sa yadotcramishyan bhavati nainam glosham shorinoti || 1

Translation :- This is the Vaishvānara fire which is within a man, by means of which the food that is eaten is digested. It is the sound that one hears on closing the ears thus by closing with the fingers. A man about to die hears no more of this sound. 1

Tenth Brahmana

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति; तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते; स आदित्यमागच्छति, तस्मै स तत्र विजिहीते यथा लम्बरस्य खं, तेन स ऊर्ध्व आक्रमते; स चन्द्रमसमागच्छति, तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं, तेन स ऊर्ध्व आक्रमते; स लोकमागच्छत्यशोकमहिमं, तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥

Yadāvai purusho-asmāllokāt praiti sa vāyumāgacchati tasmai sa tatra vijihite yathā rathachacrasya kham tena sa urdhva-ācramate sa ādityamāgacchati tasmai sa tatra vijihite yathā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

*lamva - rasya kham tena [sa - urdhva ācramate sa chandramā-
gacchati tamsai sa tatra vijlhite yathā dundubheh kham tena
sa urdhva ācramate sa lokamāgacchatyashokamahimam tasmin
vasati shāshvatih samāh ||* 1

Translation :- When a man departs from this world he goes to the air. It opens out there for him like the hole of a chariot-wheel. Through it he goes upwards unto the sun. This sun makes an opening there for him like the hole of the tabor. He goes upwards through that and reaches the moon. The moon makes an opening there for him like the hole ofa kettle-drum. Through it he goes upwards and reaches a world that is without heat, without chillness and without mental and physical sufferings. Therein he dwells unto the life-time period of Hiranya-garbha.

Purport :- This is the attainment of a yogi who reaches perfection in his yoga. After departing from this world he may go unto that space where he does not feel any mental or physical sufferings. He remains there *shāshvatih samāh* upto the duration of life time of Hiranya-garbha. 1

Eleventh Brahmana

एतद्वै परमं तपो यद्व्याहितस्तप्यते, परमं हैव लोकं जयति य एवं वेद ; एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति ; परमं हैव लोकं जयति य एवं वेद ; एतद्वै परमं तपो यं प्रेतमग्न्यावभ्यादधति, परमं हैव लोकं जयति य एवं वेद ॥ १ ॥

Etadvaiparamam tapo yadvyāhitastapyate paramamhaivalokam jayati ya evam vedaitadvai paramam tapo yam pretamaranyam haranti paramam haiva lokam jayati ya evam vadaitadvai

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

paramam tapo yam pretamagnyāvabhyādadhati paramam haiva lokam jayati ya evam veda || 1

Translation :- A wise welcomes suffering, for illnes makes one understand the ephemerality of the worldly sojourn and helps him to cling to God which is indeed the excellent austerity. When a dead body is carried to the pyre one gains *vairāgya* knowing the life's uncertainty. This is also a great austerity in making oneself turned towards God. When the dead body is laid on a pyre and is lit even then will there be anyone who can think of his comforts of his body? So the wise after knowing all these, naturally get total abnegation to the material comforts and generally endevour for God-realisation which is the highest gain in life. (The translation of this mantra is slightly condensed for the sake of clarity). 1

Twelfth Brahmana

अन्नं ब्रह्मेत्येक आहुः तन्न तथा, पूयति वा अन्नमृते प्राणात्; प्राणो ब्रह्मेत्येक आहुः, तन्न तथा, शुष्यति वै प्राण ऋतेऽन्नात्; एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः; तद्ध स्माह प्रातृदः पितरम्, किं स्विदेवैवं विदुषे साधु कुर्याम्, किमेवास्मा असाधु कुर्यामिति; स ह स्माह पाणिना, मा प्रातृद, कस्त्वेनयो-रेकधाभूयं भूत्वा परमतां गच्छतीति; तस्मा उ हैतदुवाच वीति; अन्नं वै वि, अन्ने हीमानि सर्वाणि भूतानि विष्टानि; रमिति; प्राणो वै रम्, प्राणे हीमानि सर्वाणि भूतानि रमन्ते; सर्वाणि ह वा अस्मिन्भूतानि विशन्ति, सर्वाणि भूतानि रमन्ते, य एवं वेद ॥ १ ॥

Annam brahmetyeka āhustanna tathā puyati vā annamrite prānāt prāno brahmetyeka āhustanna tathā shushyati vai prāna rite - annadete ha tveva devate ekadhābhuyam bhutvā paramatām

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gacchatastaddha smāha prātridah pitaram kimsvidevaivam vidushe sādhu kuryām kimevāsmā asādhu kuryāmiti sa ha smāha pāninā mā prātrida kastvenayorekadhābhuyam bhutvā paramatām gacchatiti tasmā u hai taduvācha vityannam vai vyanne himāni sarvāni bhutāni vishtāni ramiti prāno vairam prāne himāni sarvāni bhutāni ramante sarvāni ha vā asmin bhutāni vishanti sarvāni bhutāni ramante ya evam veda || 1

Translation :- 'Brahman is food'—thus some say. This is not so, for, verily, food becomes putrid without life Brahman is life—thus some say. This is not so, for, verily, life is extinguished without food. But when these two co-operate together they serve their best purpose. So Prātrida said to his father: 'What good indeed, can I do to one who knows like this, and what evil indeed, can I do to him either'?

The father, with a gesture of his hand, said, 'Oh, no, Prātrida who would attain the highest by being identified with them?' Then he spoke to him this: 'It is *vi*'—verily '*vi*' is food, for all beings here depend upon food. It is '*ram*'—verily, '*ram*' is life, for all beings here delight (remain alive) when there is life.' Verily, indeed, all beings depend upon him and delights in him who knows this. 1

Thirteenth Brahmana

उक्थम्; प्राणो वा उक्थम्, प्राणो हीदं सर्वमुत्थापयति; उद्धास्मादुक्थविद्वीरस्तिष्ठति, उक्थस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ १ ॥

Ukthaṃ prāno vā uktham prāno hidam sarvamuthāpayatyudhāsmāduktha-vidvirastishthatyukthasya sāyujyam salokatāmjayati ya evam veda || 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- The Uktha is the life-breath, verily, is the uktha for it is the life-breath that causes everything here to rise up. From him who knows this rises up an uktha, and he achieves co-union with and abode in the same world as the uktha viz. the world which is gained by performing mahāvrata sacrifice by chanting uktha.

Purport :- Uktha : a hymn of praise in mahāvrata sacrifice. vide Aitareya Āranyaka. II. 1.2 and Katha. Up. III. 3. 1

यजुः ; प्राणो वै यजुः, प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते; युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय, यजुषः सायुज्यं सलोकतां जयति, य एवं वेद ॥ २ ॥

Yajuh prāno vai yajuh prāne himāni sarvāni bhutāni yujyante yujyante hāsmai sarvāni bhutāni shraishthyāya yajushah sāyujyam salokatām jayati ya evam veda ‖ 2

Translation :- The Yajuh, verily, is life. The yajuh is the life-breath, for in life-breath are all beings here are united. United, indeed, are all beings for securing his eminence. He who knows this wins union with and abode in the same world as the yajuh. 2

साम ; प्राणो वै साम, प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि; सम्यञ्चि हास्मै सर्वाणि भूतानि, श्रैष्ठ्याय कल्पन्ते, साम्नः सायुज्यं सलोकतां जयति, य एवं वेद ॥ ३ ॥

Sāma prāno vai sāma prāne himāni sarvāni bhutāni samyanchi samyanchi hāsmai sarvāni bhutāni shraishthyāya kalpante sāmnah sāyujyam salokatām jayati ya evam veda ‖ 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- The Sāman is the life-breath. In the Sāman all these beings meet. All beings here meet for securing his eminence. He who knows this wins union with and abode in the same world as the Sāman. 3

क्षत्रम्; प्राणो वै क्षत्रम्, प्राणो हि वै क्षत्रम्, त्रायते हैनं प्राणः क्षणितोः; प्र क्षत्रमत्रमाप्नोति क्षत्रस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥ ४ ॥

Kshatram prāno vai kshatram prāno hi vai kshatram trāyate hainam prānah kshanitoh pra kshatramatramāpnoti kshatrasya sāyujyam salokatām jayati ya evam veda || 4

Translation :- The kshatra is the life-breath. verily it is the kshatram that is the life-breath. The life-breath protects one from being hurt. He attains this rule that needs no other protection. He who knows this wins union with and abode in the same world as the Kshtra.

Purport :- In these only Vedic-ritualistic sacrifices are mentioned. 4

Fourteenth Brahmana

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु हैवास्या एतत्; स यावदेषु त्रिषु लोकषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

Bhumirantariksham dyaurityashtāvaksharāny ashtāksharam ha vā ekam gāyatryai padametadu haivāsyā etad sa yāvadeshu trishu lokeshu tāvaddha jayati yo - asyā etadevam padam veda || 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Trnslation :- *Bhu-mir* (earth), *an-ta-ri-ksha* (inter-space), *dy-aur* (heaven) eight syllables verily, it is the first foot of the Gāyatri. So the above three worlds constitute the first foot of the Gāyatri. He who knows the first foot of the Gāyatri to be such, wins as such as there is in those three worlds.

Purport :- There is a Vedic mantra called Gāyatri which has three feet of eight syllables each. The sacred Gāyatri verse of the Rig Veda is also of this Gāyatri metre. 1

ऋचो यजूंषि सामानीत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्; एतदु हैवास्या एतत्; स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

Richo yajumshi sāmānityashtāvaksharānyshtāksharam ha vā ekam gāyatryai padametadu haivāsyā etad sa yāvatiyam trayi vidyā tāvaddhajayati yo - asyā etadevam padam Veda ‖ 2

Translation:- *Ri-ks* (verses), *ya-jum-shi* (sacrificial formulas), *sa-ma-ni* (chant)-eight syllables, verily, it is second foot of the Gāyatri. So the above three Vedas constitute the second foot of the Gāyatri. He who knows the second foot of the Gāyatri to be such wins as such as that treasury of knowledge, the three Vedas, has to confer. 2

प्राणोऽपानो व्यान इत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्; एतदु हैवास्या एतत्; स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति; यद्वै चतुर्थं तत्तुरीयम्; दर्शतं पदमिति

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दृदृश इव ह्येष ; परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपति ;
एवं हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ३ ॥

Prāno-apāno vyāna ityashtā vaksharānyashtāksharam ha vā ekam gāyatryai padametadu haivāsyā etat sa yāvadidam prāni tāvaddha jayati yo-asyā etadevam padam vedāthāsyā etadeva turiyam darshatam padam parorajā ya esha tapati yadvai chaturtham tad turiyam darshatam padam iti dadrisha iva hyesha parorajā iti sarvamu hyevaisha raja uparyupari tapaty-evam haiva shriyā yashasā tapati yo-asyā etadevam padam veda || 3

Translation :- *Prā-na* (in-breath) *ap-ā-na* (Out-breath), *vya-ā-na* (diffused breath) eight syllables. Of eight syllables, verily, is the third foot of the Gayatri. So the above three forms of breath constitute the third foot of the Gāyatri. He who knows this third foot of the Gāyatri to be such wins as far as his breathing extends. That is her fourth, the apparently visible foot, namely the one above-the-darkness who glows within the Divine sun. This fourth foot is known as '*turiya*' (super-mundane). This is called the apparently visible foot because here the Supreme Divinity, the Lord of the Gāyatri comes into sight, as it were. He is called Super-mundane because he glows as the over-lord of the whole universe far above the yonder sun who shines removing the darkness of the earth. He who realises the fourth of the Gāyatri as '*turiya*' attains spiritual splendour and glory.

Purport:- The Divine Gayatri-mantra when chanted for the ritualistic performances, produces *traivarga : dharma, artha* and *kāma* but when She is cultured with unalloyed devotion She unfolds her

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

esoteric Aspects which is '*turiya*' super-mundane when Supreme God, the Diety of the Gāyatri may come into the sight of the spiritualised eyes of a devotee. At the very sight of the God the devotee becomes spiritually splendoured and glorious. 3

सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता ; तद्वै तत्सत्ये प्रतिष्ठितम् ; चक्षुर्वै सत्यम्, चक्षुर्हि वै सत्यम् ; तस्माद्य-दिदानीं द्वौ विवदमानावेयाताम्, अहमदर्शम्, अहमश्रौषमिति, य एवं ब्रूयादहमदर्शमिति, तस्मा एव श्रद्दध्याम ; तद्वै तत्सत्यं बले प्रतिष्ठितम् ; प्राणो वै बलम्, तत्प्राणे प्रतिष्ठितम् ; तस्मादाहुर्बलं सत्यादोगीय इति ; एवं वैषा गायत्र्यध्यात्मं प्रतिष्ठिता ; सा हैषा गयांस्तत्रे ; प्राणा वै गयाः, तत्प्राणांस्तत्रे ; तद्यद्गयांस्तत्रे तस्माद्-गायत्री नाम ; स यामेवामूं सावित्रीमन्वाह, एषैव सा ; स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ ४ ॥

Saishā gāyatryetasminsturiye darshate pade parorajasi pratishthitā tadvai tat satye pratishthitam chakshurvai : satyam chakshurhi vai satyam tasmād yadidānim dvau vivadamānā ve-yātāmahama darshamahashrau shamiti ya evam bruyādaha-madarshamiti tasmā eva shraddadhyāma tadvai tat satyam vale pratishthitam prāno vai valam tat prāne pratishthitam tasmādāhurbalam satyādogiya ityevamveshā gāyatryadhyātmam pratishthitā sā haishā gayāmstatre prānā vai gayāstat prānām-statre tat yat gayāmstatre tasmāt gāyatri nāma sa yāmevāmum sāvitrimanvāhai shaiva sā sa yasmā anvāha tasya prānām-strāyate ||

4

Translation :- This Gāyatri is based upon that '*turiya*' Super-mundane Divine Foot ever visible to the eye of a soul that glows above the opaque mundanity. Therefore Gāyatri is based upon the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Transcendent. Verily spiritualised eye is the vision of Truth, (Supreme God), for the Presiding Deity of the eye (right eye) is the Truth (Supreme God). If two persons come disputing, one saying 'I saw' and the other 'I heard', we should trust the one who says 'I saw'. Verily, that Supreme-God is possessed of Supra-logical Self-some Essential Potency (*Yoga-māyā*). The very Will of God is the Self-some Essential Potency (*Yogamāyā*). Supreme God and His Transcendental *Kridā* viz. Hlādini through whom He enacts His Transcendental Blissful Leelā or Sports are identical. The mystic devotees say that *Yogamāyā* is so powerful that She subjugates the Supreme God Himself (for the fulfilment of His Leelā). Thus the Gāyatri is based upon the Self-some Potency of God Himself. This Gāyatri protects the spiritualised organ of speech (of a devotee). And verily all the sense-organs are stimulated with Divine Power. So the Gāyatri protects all the sense-organs by stimulating them with Divine Power. Therefore She is known as Gāyatri (*gāya-tra*). The Savitri that the preceptor communicates to the disciple-pupil (on investiture of sacred thread) is no other than this Gāyatri and to whomsoever the preceptor communicates this divine Gayatri he is spiritually enlightened.

Purport :- The Divine Gāyatri who is known as Veda-mātā is based upon the Supermundane Transcendental Plane for glorifying the Lotus feet of the Supreme God Which glows above the opaque mundanity and ever visualised by the divya-suris.: Rig-Veda says : 'the transcendental Lotus-Feet of Vishnu are ever visualised by the Divya-suris at that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

plane of Transcendence. It is said in Sve. Up. (VI.8) that the Supreme Godhead possesses (i) *Jnāna*, (ii) *bala*, (iii) *Kridā*. (i) *Jnāna*: wisdom *samvid*, through which He reveals Himself and (ii) *bala*: *sandhini* through which He makes His entire Manifestation including His Transcendental Abode, Divine Name, Form etc.. Therefore to visualise the Transcendental Leelā of Godhead through the spiritualised eye is more beneficial than to mere hearing.

Prāno vai balam: Supreme God Sri Krishna and His Transcendental (iii) *Kridā* viz. *Hladini* through Whom He enacts His Transcendental Blissful Leelā or Sports are identical. *Hlādini* is personified in Sri Rādhā; Sri Krishna and Sri Rādhā are the Two Whole-moieties—one and the same. One is the predominating (*Vishaya*) and the other is predominated (*āshraya*) *Vigrahas.*

Balam: The *Yogamāyā* to the fulfilment of God's Leelā at times subjugates God Himself although she acts as per the Divine Will of the God. In the paramount Transcendental Leelā of *Svayam Bhagavān* Sri Krishna at Vraja, she predominates. Further vide the purport of Shve-Up. VI. 8. 4

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः ; वागनुष्टुप्, एतद्वाचमनुब्रूम इति न तथा कुर्यात्; गायत्रीमेव सावित्रीमनुब्रूयात्; यदि ह वा अप्येवंविद्बह्विव प्रतिगृह्णाति, न हैव तद्गायत्र्या एकचन पदं प्रति ॥ ५ ॥

Tām haitāmeke sāvitrimanushtubhamanvāhurvāganushtubetadvāchamanubruma iti na tathā kuryād gāyatrimeva sāvitrimanubruyat yadi ha vā apyevamvid bahviva pratigrihnāti na haiva tat gāyatryā ekamchana padam prati || 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Some preceptors, recite this Savitri stanza as if in *Anushtubh* metre saying 'the speech is in *Anushtubh* metre. We recite that accordingly'. One should not do so. One should recite the *Sāvitri*-stanza as Gāyatri. Even if one who knows this receives much gifts that is not at all equal to a single foot of the Gāyatri.

Purport :- No worldly gift whatsoever great it may be, can be equal even with the single foot of Gāyatri ; so glorious is the Gāyatri. 5

स य इमांस्त्रीँल्लोकान्पूर्णान्प्रतिगृह्णीयात् , सोऽस्या एतत्प्रथमं पदमाप्नुयात् ; अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात् , सोऽस्या एतद् द्वितीयं पदमाप्नुयात् ; अथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात् सोऽस्या एतत्तृतीयं पदमाप्नुयात् ; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति, नैव केनचनाप्यम् ; कुत उ एतावत्प्रतिगृह्णीयात् ॥ ६ ॥

Sa ya imāmstrinlokānpurnān pratigrihniyāt so-asyā etat prathamam padamāpnuyādatha yāvatiyam trayi vidyā yastāvat pratigrihniyāt so-asyā etad dvitiyam padamāpnuyādatha yāvadidam prāni yastāvat pratigrihniyāt so-asyā etat tritiyam padamāpnuyādathāsyā etadeva turiyam darshatam padam parorajā sa esha tapati naiva kenachanāpyam kuta u etāvat pratigrinhiyāt || 6

Translation :- If one gains the full wealth of these three worlds, he would be gaining the result of knowing only the first foot of the Gāyatri. If one gets as much as the three-fold knowledge, *dharma*, *artha* and *kāma* he would be receiving the results of knowing only the second foot of the Gāyatri. And one who receives as much as is covered by all the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

living beings, will gain the results of knowing only the third foot of the Gāyarti. But the Gāyatri which is based upon that *'turiya'* Super-mundane Divine Foot, ever visible to the eye of untainted soul that glows above the opaque mundanity, is not to be counter balanced by any gift. How could anyone receive such a gift?

Purport :- See previous mantras. 6

तस्या उपस्थानम्—गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि, न हि पद्यसे। नमस्ते तुरीयाय दर्शताय पदाय परोरजसे; असावदो मा प्रापदिति; यं द्विष्यात्, असावस्मै कामो मा समृद्धीति वा—न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठते—अहमदः प्रापमिति वा ॥ ७ ॥

Tasyā upasthānam gāyatryasyekapadi dvipadi tripadi chatushpadyapadasi na hi padyase namaste turiyāya darshatāya padāya parorajaseasāvado mā prāpaditi yam dvishyādasavasmai kāmo mā samriddhiti vā na haivāsmai sa kāmah samridhyate yasmā evamupatishthate - ahamadah prāpamiti vā ‖ 7

Translation :- Salutations O Gāyatri, Thou art one-footed, two-footed, three-footed and *Turiya* or Super-mundane—Thou art Transcendental, for Thou art unattainable. Salutation to Thee that based upon the super-mundane Divine Feet ever visible to the devotees, untainted eyes that glow above the opaque mundanity. Let not an antagonist know the truth—let not his desired object ever flourish. Indeed that desired object will not flourish for him. May I attain that cherished object by taking recourse to Thee. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच, यन्नु हो तद्गायत्रीविद्ब्रूथा अथ कथं हस्तीभूतो वहसीति; मुखं ह्यस्याः सम्राण्न विदांचकारेति होवाच; तस्या अग्निरेव मुखम्, यदि ह वा अपि बह्विवाग्नावभ्यादधति, सर्वमेव तत्संदहति; एवं हैवैवंविद्यद्यपि बह्विव पापं कुरुते, सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥ ८ ॥

Etaddha vai tajjanako vaideho vudilamāshvatarāshvimuvācha yannu ho tat gāyatrividubruthā atha katham hastibhuto vahasiti mukham hasyā samrān na vidyānchakāroti hovācha tasyā agnireva mukham yadi ha vā api vahvivāgnāvabhyādadhati sarvameva tat samdahatyevam haivai vamvid yadyapi vahviva pāpam kurute sarvameva tat sampsāya shuddhah puta - ajaro - amritah sambhavati || 8

Translation :- On this Janaka, the king of Videha, is said to have told Budila Ashvatarāshvi as follows: 'Well, now if you speak of yourself as a knower of Gāyatri, how then have you come to me like a fool just as an elephant to carry the burden of sin of accepting gifts ?'

He replied, 'your majesty, I did dot know her mouth.' Janaka said, 'Fire is her mouth. Verily, indeed, even if they put a large quantity of fuel into the fire, it burns it all. Even so, one who knows this inspite of committing many sins, gets them burnt and becomes clean and pure, undecaying and immortal'. 8

Fifteenth Brahmona

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समूह तेजोः यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।
योऽसावसौ पुरुषः सोऽहमस्मि ।
वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ।
अग्ने नय सुपथा राये अस्मान्,
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनोः,
भूयिष्ठां ते नमउक्तिं विधेम ॥ १ ॥

Hiranamayena pātrena satyasyā pihitam mukham *1* **tat tvam pushannāpāvrinu satyadharmāyadrishtaye** *1 pushannekarshe yama surya prājāpatya vyuha rashmin 1 samuha tejo yatte rupam kalyānatamam tatte pashyāmi 1 yo - asāvasau purushah so - ahamasmi 1 vāyuranilamamritamathedam bhasmāntam shariram 1 Om crato smara kritam smara crato smara kritam smara 1 agne naya supathā rāye asmān vishvāni deva vayunānividvān yuyodhyasmaj juhurānameno bhuyishthām te namauktim vidhema ||* **1**

Translation :- O, the Lord, the Supreme Truth, Your Transcendental Nomenclature is secretly hidden inside the golden vessel i.e. inside the Halo that circles Your Body which is known as Brahmajyoti : O Lord kindly desperse that Halo of light so that I (your devotee) may behold Your Transcendental Form.

O the Enlivener of Thy devotees ! O the Beckoner of Thy seekers, O the Monitor of self-surrenderers, O the Beaming-moonlight upon water-lilies (the sweet-heart devotees), O the Primeval Guide to the progenitors of mankīnd, kindly disperse the Halo, the Brahma-Jyoti round Thyself so that I, Thy eternal servitor who is none but of Thine may

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have a vision of Thy Transcendental Form through Thy unreserved Grace.

A devotee fully blossomed with love says, 'O my vital breath (here self) why till now keep attachment to this gross body which after all, in course of time, will be turned into ashes, better now itself let thou enter into the Fountain-source Reservoir (from where you have come here as a shooting star) and be immortal. (next he out of humility says) O mind, fie fie unto thee, what good have ye done? (alas) Although ye are undone! Yet now take hold of some Vraja Gopi (see second shloka of the Isa. Up.) and constantly perpetuate the Transcendental Pastimes of the Divine Moieties Sri Rādhā-Krishna at Vraja.

To the world Thou art Omnipotent Lord whereas to us Thou art *Deva* - All-in-all therefore kindly lead us to the royal right Path to reach Thee. O the Blissful Lord Thou knowest all of our misfortune and misdeeds, (through Thy Own Mercy) forgive us and remove the blind darkness (*Vayu-nāni*: the desires for elevation and salvation) and the crooked sinful propensities. We take our final resort at Thyself. 1

CHAPTER VI

First Brahmana

ॐ। यो ह वै ज्येष्ठं च श्रेष्ठं च बेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति, अपि च येषां बुभूषति. य एवं वेद ॥ १ ॥

Om yo ha vai jyeshtham cha shreshtham cha veda jyeshthashcha shreshthashcha svānām bhavati prāno vai jye-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shthashcha shreshthashcha jyeshthashcha shreshthashcha svānām bhavatyapicha eshām bubhushati ya evam Veda || 1

Translation :- Om, verily, he who knows the oldest and best, becomes best of his own pepole.

Prāna, verily, is more important and best (among the organs). He who knows this becomes best of his own people and even of those of whom he wishes so to become. (vide Ch.U.V. 1.) 1

यो वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥ २ ॥

Yo vai vasishthām veda vasishthah svānām bhavati vāgvai vasishthā vasishthah svānām bhavatyapi cha yeshām bubhushati ya evam veda || 2

Translation :- Verily, he who knows the most excellent becomes the most excellent of his own people. Speech is, indeed, the most excellent. He who knows this becomes the most excellent of his own people as well as of those of whom he wishes so to become.

Purport : *vashishtha* : *atishayena vasumattvam vasishthatvam*—R. 2

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे ; चक्षुर्वै प्रतिष्ठा, चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति ; प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

Yo ha vai pratishthām veda pratitishthati same pratitishthati durge chakshurvai pratishthā chakshushā hi same cha durge cha pratitishthati pratitishthati same pratitishthati durge ya evam veda || 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Verily, he who knows the Pratishthā that which has steadiness lives steadily in difficulty as well as in smooth places and times. The eye indeed is Pratishthā for through the eye one lives steadily in difficulty as well as in smooth places and times. He who knows this as such lives steadily in difficulty as well as in smooth places and times. 3

यो ह वै संपदं वेद सं हास्मै पद्यते यं कामं कामयते; श्रोत्रं वै संपत्, श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः; सं हास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

Yo ha vai sampadam veda sam hāsmai padyate yam kāmam kāmayate shrotram vai sampatcchrotre hime sarve vedā abhisampannāh sam hāsmai padyate yam kāmam kāmayate ya evam veda ‖ 4

Translation :- Verily, he who knows prosperity (*sampad*), for him, indeed is attained whatever desire he has. The ear, indeed, is prosperity for in the ear all these Vedas are acquired. For him who knows this, whatever desire he aspries for, is attained.

Purport :- Through the organ of hearing (ear) one can study the Vedas. 4

यो ह वा आयतनं वेदायतनं स्वानां भवति; आयतनं जनानाम्; मनो वा आयतनम्; आयतनं स्वानां भवति, आयतनं, जनानां य एवं वेद ॥ ५ ॥

Yo ha vā āyatanam vedāyatanam svānām bhavatyāyatanam janānām mano vā āyatanamāyatanam svānām bhavatyāyatanam janānām ya evam vada ‖ 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Verily, he who knows the abode becomes the abode of his own people as well as of other people. The mind, indeed, is the abode. He who knows this becomes the abode of his own people as well as of others.

Purport :- vide Ch. U. V. 1. 1-5. 5

योह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभी रेतो वै प्रजातिः ; प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

Yo ha vai prajātim veda prajāyate ha prajayā pashubhi reto vai prajātih prajāyate ha prajayā pashubhirya evam Veda ॥ 6

Translation :- He who knows Prajāti that which has the attribute of generation is enriched with children and animals. The semen, verily, is procreation. He who knows this, is enriched with progeny and cattle. 6

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म, जग्मुस्तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच, यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

Te heme prānā ahamshreyase vivadamānā brahma jagmustaddhochuh ko no vasishtha iti taddhovācha yasmin va utcrānta idam shariram pāpiyo manyate sa vo vasishtha iti ॥ 7

Translation :- These organs, disputing among themselves about their respective superiority went to Brahmā and said to him, 'which of us is the most excellent ?' He then said, 'that one of you is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

most excellent after whose departure this body is considered to be worse off.' 7

वाग्घोच्चक्राम; सा संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथाऽकला अवदन्तो वाचा, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा प्रजायमाना रेतसा, एवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

Vagghocchacrāma sā samvatsaram proshyāgatyovācha kathamashakata madrite jivitumiti te hochuryathāakalā avadanto vāchā prānantah prānena pashyantashchakshushā shrinvantah shrotrena vidvāmso manasā prajāyamānā retasaivamajivishmeti pravivesha ha vāk || 8

Translation :- Speech went off. Having remained away for a year, it came back and said: 'how have you been able to live without me?' They said, 'as the dumb, not speaking with speech, but breathing with the breath, seeing through eye, hearing through the ear, knowing with mind and procreating through the organ of generation. Thus have we lived.' Then the speech entered. 8

चक्षुर्होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथाऽन्धा अपश्यन्तश्चक्षुषा, प्राणन्तः प्राणेन, वदन्तो वाचा, शृण्वन्तः श्रोत्रेण विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह चक्षुः ॥ ९ ॥

Chakshurhocchacrāma tat samvatsaram proshyāgatyovācha kathamashakata madrite jivitumiti te hochuryathā andhā apashyantashchakshushā prānantah prānena vadanto vāchā shrinvantah shrotrena vidvānso manasā prajāyamānā retasaivamajivishmeti pravivesha ha chakshuh || 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- The eye departed and having remained absent for a year came back and said: 'how have you been able to live without me?' They said: 'as the blind not seeing with the eye, but breathing with the breath, speaking with the speech, hearing through the ear, knowing with the mind and procreating through the organ of generation. Thus have we lived.' Then the eye entered. 9

श्रोत्रं होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मद्दते जीवितुमिति; ते होचुः यथा वधिरा अश्रृण्वन्तः श्रोत्रेण, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह श्रोत्रम् ॥ १०

Shrotram hocchacrāma tat samvatsaram proshyāgatyovācha kathamashakata madrite jivitumiti te hochuryathā vadhirā ashrinvantah shrotrena prānantah prānena vadanto vāchā pashyantashchakshushā vidvāmso manasā prjāyamānā retasaivamajivishmeti pravivesha ha shrotram || 10

Translation :- The ear departed and having remained absent for a year came back and said: 'how have you been able to live without me?' They said: 'as the deaf not hearing with the ear, but breathing with the breath, speaking through the speech, seeing through the eye, knowing with the mind and procreating through the organ of generation. Thus have we lived'. Then the ear entered. 10

मनो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मद्दते जीवितुमिति; ते होचुः, यथा मुग्धा अविद्वांसो मनसा, प्राणन्तः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह मनः ॥ ११ ॥

Mano hocchacrāma tat samvatsaram proshyāgatyovācha kathamashakata madrite jivitumiti te hochuryathā mugdhā avidvāmso manasā prānantah prānena vadanto vāchā pashyan tashchakshushā shrinvantah shrotrena prajāyamānā retasaivajivishmeti pravivesha ha manah || 11

Translation :- The mind departed and having remained absent for a year came back and said: 'how have you been able to live without me?' They said: 'as the stupid not knowing with the mind, but breathing with the breath, speaking through the speech, seeing through the eye, hearing through the ear, procreating through the organ of generation. Thus have we lived.' Then the mind entered. 11

रेतो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मद्दते जीवितुमिति; ते होचुः, यथा क्लीवा अप्रजायमाना रेतसा, प्राणन्तः प्राणेन, वदन्तो वाचा पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण विद्वांसो मनसा, एवमजीविष्मेति; प्रविवेश ह रेतः ॥ १२ ॥-

Reto hocchacrāma tat samvatsaram proshyāgatyovachā kathamashakata madrite jivitumiti te hochuryathā kleevā aprajāyamānā retasā prānantah prānena vadanto vāchā pashyantashchakshushā shrinvantah shrotrena vidvāmso manasaivamajivishmeti pravivesha ha retah || 12

Translation :- The organ of generation departed and having remained absent for a year came back and said: 'how have you been able to live without me?'

They said: 'as the eunuch does without procreating through the organ of generation, but

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

breathing with the breath, speaking through the speech, seeing through the eye, hearing through the ear and knowing with the mind. Thus have we lived'. Then the organ of generation entered. 12

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशंकून्संवृहेत्, एवं हैवेमान्प्राणान्संववर्ह ; ते होचुः, मा भगव उत्क्रमीः, न वै शक्ष्यामस्त्वदृते जीवितुमिति ; तस्यो मे वलिं कुरुतेति ; तथेति ॥ १२ ॥

Atha ha prāna utcrāmishyan yathā mahāsuhayah saindhavah padvisha shankunsamuriheddvam haivemān prānān samvavarha te hochurmā bhagava utcramirna vai shakshyāmastvadrite jivitumiti tasyo me valim kurateti tatheti ‖ 13

Translation :- Then as the *prāna :* (vital breath) was about to depart, like a gigantic and mighty horse of Sind might pull up the pegs to which his legs are tied, thus indeed did it pull up those organs together. They said : 'please do not go out, verily we shall not be able to live without you'.

'If such I am, then offer tributes to me'. 'so be it'. (they said).

Purport :- vide Ch. Up. V. 1. 7-15. 13

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति ; यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः ; यद्वा अहं संपदस्मि त्वं तत्संपदसीति श्रोत्रम् ; यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः ; यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः ; तस्यो मे किमन्नं, किं वास इति ; यदिदं किंचा श्वभ्य आ कृमिभ्य

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यानन्नं जग्धं भवति, नानन्नं परिगृहीतम्, य एवमेतदनस्यान्नं य वेद; तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति अशि त्वाचामन्ति; एतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

Sā ha vāguvācha yadvā aham vasishthā asmi tvam tadvasishtho - asiti yadvā aham pratishthāsmitvam tatpratishthā-asiti chakshuryadvā aham sampadasmi tvam tat sampadasiti shrotrom yadvā ahamāyatanamasmi tvam tadāyatonnamasiti mano yadvā aham prajātirasmi tvam tat prvjātirasiti retastasyo me kim annam kim vāsa iti yadidam kinchāshvabhya ā krimibhya kitapatangebhyastatte - annamāpo vāsa iti na ha vā asyānannam jagdham bhavati nānannam pratigrihitam ya evametadanasyānnam veda tadvidvamsah shrotriyā ashisyanta āchāmantya shitvāchāmantyetameva tadadamanagnam kurvanto manyante || 14

Translation :- Speech said: that attribute of excellency which I have is indeed yours'. The eye said, 'that attribute of steadiness which I have is indeed yours'.

The mind said: 'that attribute of abode which I have is indeed yours'. The organ of generation said: 'that attribute of generation which I have is indeed yours'.

(The *prāna* said): 'If I am such, what is my food, what is my garment?'

(They replied): 'whatever there is as food, including unto dogs, worms, insects and moths that is your food; water is your garment. He who knows the food of the vital breath, never happens to eat anything that is not food or to accept anything that is not food. Therefore wise men who are versed in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the sacred Vedic knowledge sip a little water just before and after eating. So indeed they regard it as removing the nakedness of the vital breath.

Purport :- vide Ch. Up. V. 2. 1-2. 14

Second Brahmana

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम; स आजगाम जैवलिं प्रवाहणं परिचारयमाणम्; तमुदीक्ष्याभ्युवाद, कुमारा ३ इति; स भो ३ इति प्रतिशुश्राव; अनुशिष्टोऽन्वसि पित्रेति; ओमिति होवाच ॥ १ ॥

Shvetaketurha vā āruneyah panchālānām parishadam ājagāma sa ājagāma jaivalim pravāhanam parichārayamānam tamudikshā bhyuvāda kumārā iti sa bho iti pratishushrāvānushishto nvasi pitretyomiti hovācha || 1

Translation :- Āruneya Shvetaketu, came to the assembly of the Panchalas. He approached Pravāhana Jaivali who was having himself waited upon. He, on seeing him, addressed him, 'dear, son!' He replied, 'yes, my lord!' Then he (the king) asked, 'have you been instructed by your father?' 'Yes', said he. 1

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति; नेति होवाच; वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति; नेति हैवोवाच; वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता ३ इति; नेति हैवोवाच; वेत्थो यतिथ्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३ इति; नेति हैवोवाच; वेत्थो देवयानस्य वा पथः प्रतिपदम्, पितृयाणस्य वा–यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते, पितृयाणं वा अपि हि न ऋषेर्वचः श्रुतम्–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

द्वे सुती अश्रृणवं पितृणा-
महं देवानामुत मर्त्यानाम्,
ताभ्यामिदं विश्वमेजत्समेति,
यदन्तरा पितरं मातरं च ॥ इति ;
नाहमत एकंचन वेदेति होवाच ॥ २ ॥

Vettha yathemāh prajāh prayatyo vipratipadyantā iti neti hovācha vettho yathemam lokam punarāpadyantā iti neti haivo vācha vettho yathā - asau loka evam bahubhih punah punah prayadbhirna sampuryatā iti neti haibhovācha vettho yatityāmahutyām hutāyāmāpah purushavācho bhutvā samutthāya vadanti iti neti haivovācha vettho devayānasya vā pathah pratipadam pitriyānasya vā yat kritvā devayānam vā panthānam pratipadyante pitriyānam vā - api hi na rishervāchah shrutam — dve sriti ashrinavam pitrināmaham devānāmuta martyānām | tābhyāmidam vishvamejat sameti yadantarā pitaram mātaram cha iti | nā - amata ekanchana vedeti hovācha || 2

Translation :- 'Do you know how people diverge after death?' 'No' said he. 'Do you know how they return again to this world?' 'No' said he. 'Do you know why the yonder world is not filled up in spite of many dying again and again?' 'No' said he. 'Do you know in which oblation the water becomes the voice of a person, rises up and speaks?' 'No' said he. 'Do you know the means of access to the way of the gods, or that to the way of the manes? Doing what people attain the way of the gods or the way of the manes? We have heard the words of the seers: regarding the two paths, viz.—the one that leads to manes, and the other that leads to gods. By these two paths all that lives move on and they include all that are between the father and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mother i.e. heaven and earth'. 'Not a single one of them do I know' said he. 2

अथैनं वसत्योपमन्त्रयांचक्रे ; अनादृत्य वसतिं कुमारः प्रदुद्राव स आजगाम पितरम् ; तं होवाच, इति वाव किल नो भवान्पुराऽनुशिष्टानीवोच इति ; कथं सुमेध इति पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत् , ततो नैकंचन वेदेति ; कतमे त इति ; इम इति ह प्रतीकान्युदाजहार ॥ ३ ॥

Athainam vasatyopamantrayānchacre - anādritya vasatim kumārah pradudrāva sa ājagāma pitaram tam hovācheti vāva kila no bhavān purā - anushishtānovācha iti katham sumedha iti pancha mā prashnān rājanyavandhuraprākshit tato naikanchana vedeti katame ta itima iti ha pratikānyudājahāra ‖ 3

Translation :- Then the king invited him to stay. The boy, dishonouring the invitation hurried away. He came to his father and said to him, 'verily, you have, told me before that I was well instructed'. 'What has wounded your heart, my learned affectionate child ?' 'That a fellow of the princely class asked me five questions and not one of them I could reply' 'What are they ?' 'These' and he repeated the topics.

Purport :- vide Ch. U. V. 111.5. 3

स होवाच, तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचम् ; प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति ; भवानेव गच्छत्विति ; स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास ; तस्मा आसनमाहृत्योदकमाहारयांचकार ; अथ हास्मा अर्घ्यं चकार ; तं होवाच, वरं भगवते गौतमाय दद्म इति ॥ ४ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sa hovācha tathā nastvam tāta jānithā yathā yadaham kincha veda sarvamaham tam tubhyamavocham prehi tu tatra pratitya brahmacharyam vatsyāva iti bhavāneva gacchatviti sa ājagāma gautamo yatra pravāhanasya jaivalerāsa tasmā āsanamāhrityodakamāhārayāṅchakārātha hāsmā arghyam chakāra tam hovācha varam bhagavate gautamāya dadma iti ‖ 4

Translation :- He said : 'You should know me, my dear child, as such, that whatsoever I myself know, I have told you all. But, come, let us go there and live as students'.

'You go alone please'. At this Gautama went-forth to where king Pravāhana Jaivali was seated. The king gave him a seat, had water brought for him and he gave him a respectful welcome. Then he said to him, 'I will give revered Gautama, a boon' (here offering). 4

स होवाच, प्रतिज्ञातो म एष वरोः, यां तु कुमारस्यान्ते वाचम-भाषथास्तां मे ब्रूहीति ॥ ५ ॥

Sa hovācha pratijnāto ma esha varo yām tu kumāra-syānte vāchamabhāshathāstām me bruhiti ‖ 5

Translation :- Aruni said : 'you have promised a boon. then please tell me what you spoke to my son about'.

Purport :- vide Ch. U. V. 111.6. 5

स होवाच, दैवेषु वै गौतम तद्वरेषु, मानुषाणां ब्रूहीति ॥ ६ ॥

Sa hovācha daiveshu vai gautama tadvareshu mānushānām bruhiti ‖ 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- The king said : 'verily, Gautama, that is among divine boons. Please ask for some human-boon.' 6

स होवाच, विज्ञायते हास्ति हिरण्यस्यापात्तं गो अश्वानां दासीनां प्रवाराणां परिधानस्य, मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति; स वै गौतम तीर्थेनेच्छासा इति; उपैम्यह भवन्तमिति; वाचा ह स्मैव पूर्व उपयन्ति, स होपायनकीर्त्योवास ॥ ७ ॥

Sa hovācha vijnāyate hāsti hiranyasyāpāttam go ashvānām dāsinām pravavānām paridhānasya mā no bhavān vahoranantasyāparyantasyābhya-vadānyo bhruditi sa vai gautama tirthenecchāsā ityupaimyaham bhavantamiti vāchā ha smaiva purva upayanti sa hopāyana kirtyovāsa || 7

Translation :- Then Aruni said, 'you know that I already have abundance of gold, of cows and horses, of maid-servants, retinue and apparel. Be not ungenerous towards me, in regard to that which is abundant, infinite and unlimited'.

'Then, verily O Gautama, you should seek in the usual manner'. I come to you as a pupil. The ancients used to approach a preceptor with this declaration. So with the acknowledgement of approaching as a pupil he lived there. 7

स होवाच, तथा नस्त्वं गौतम माऽपराधास्तव च पितामहा यथा इयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास; तां त्वहं तुभ्यं वक्ष्यामि, को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sa hovācha tathānastvam gautama mā - aparādhāstava cha pitāmahā yatheyam vidyetah purvam na kasmimshchana brāhmana uvāsa tām tvaham tubhyam vakshyāmi ko hitvaivam bruvantamarhati pratyākhyātumiti || 8

Translation :- The king said : 'Please do not set offended oh Gautama, and your paternal grandfathers have not taken us as trespassers. Even earlier this learning was never only with any Brāhmana. But I shall tell it to you, for, can not refuse when you speak like this'.

Purport :- vide Ch. U. V. 111.7. 8

असौ वै लोकोऽग्निर्गौतम ; तस्यादित्य एव समित्, रश्मयो धूमः, अहरर्चिः, दिशोऽङ्गारा, अवान्तरदिशो विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः, श्रद्धां जुह्वति ; तस्या आहुत्यै सोमो राजा संभवति ॥ ९ ॥

a sau vai loko - agnirgautama tasyāditya eva samidrashmayo dhumāhararchirdisho - angāra avāntara - disho visfulingāstasminnetas - minnagnau devāh shroddhām juhvati tasyā ahutyai somo rājā sambhavati || 9

Translation :- This world, indeed, O Gautama, is a sacrifical fire. For that, the sun is the fuel; rays the smoke, the day the flame; the quarters the coals and the inter-mediate quarters are the sparks. In this fire the gods make the oblation of faith. Out of that oblation king Soma arises.

Purport :- vide Ch. U. V. 4. 1-2. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पर्जन्यो वा अग्निर्गौतम ; तस्य संवत्सर एव समित् , अभ्राणि धूमो, विद्युदर्चिः, अशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ; तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति ; तस्या आहुत्यै वृष्टिः संभवति ॥ १० ॥

Parjanyo vā agnirgautama tasya samvatsara eva samidabhāni dhumo vidyudarchirashanirangārā hrādunayo visfulingāstasminnegna tasminna devāh somam rājānam juhvati tasyā āhutyai vrishtih sombhavati || 10

Translation :- 'The rain-god, verily, O Gautama, is a sacrificial fire. For that the year itself is its fuel, the clouds its smoke, the lightning its flame, the thunder-bolt its coals and the thundering is the sparks. In this fire the gods offer the king Soma. From this oblation rain is produced.'

Purport :- vide Ch. U. V. 5. 1-2. 10

अयं वै लोकोऽग्निर्गौतम ; तस्य पृथिव्येव समित् , अग्निर्धूमो, रात्रिरर्चिः, चन्द्रमा अङ्गाराः, नक्षत्राणि विस्फुलिङ्ग तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति ; तस्या आहुत्या अन्नं संभवति ॥ ११ ॥

ayam vai loko-agnirgautam tasya prithivyeva samidagnirdhumo rātrirarchishchandramā angārā nakshairāni visfulingāstaminnetasminnagnau devā vrishtim juhvati tasyā āhutyā annam sambhavati || 11

Translation :- This world, verily, is a sacrificial fire, O Gautama. The earth in truth is its fuel, fire the smoke; night the flame, the moon the coals and the stars the sparks. In this fire the gods offer rain. From this oblation food is produced. 11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुरुषो वा अग्निर्गौतम ; तस्य व्यात्तमेव समित् , प्राणो धूमो, वागर्चिः, चक्षुरङ्गाराः, श्रोत्रं विस्फुलिङ्गाः ; स्तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति ; तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

Purnsho vā agnirgautama tasya vyāttameva samit prāno dhumo vāgar-chishchakshurangārāh shrotram visfulingāstasmin-netasminnagnau devā annam juhvati tasyā āhutyai retah sambhavati ‖ 12

Translation :- Man, verily, is a sacrificial fire, O Gautama, the open mouth is its fuel; the vital-breath is its smoke; the speech is its flame; the eyes are its coals and the ears are its sparks. In this fire the gods offer food. From this oblation semen is produced.

Purport :- vide Ch. U. V. 7. 1-2. 12

योषा वा अग्निर्गौतम ; तस्या उपस्थ एव समिल्लोमानि धूमो, योनिरर्चिः, यदन्तः करोति तेऽङ्गाराः, अभिनन्दा विस्फुलिङ्गाः; स्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति ; तस्या आहुत्यै पुरुषः संभवति; स जीवति यावज्जीवति, अथ यदा म्रियते ॥ १३ ॥

Yoshā vā agnirgautama tasyā upastha eva samillomāni dhūmo yonirarchiryadantah karoti teangārāh abhinandā visful-angāstasminneta-sminnagnāu devā reto juhvati tasyā ahutyai purushah sambhavati sa jivati yāvajjivatyatha yadā mriyate ‖ 13

Translation :- One's own wife, O Gaurama, is a sacrificial fire, of this the sexual organ is the fuel, the hairs the smoke, the vulva its flame; what one does inside is the coals and the pleasure is the sparks. In this fire the gods offer the oblation of semen; from this offering arises a man. He lives as long as he is destined to live. Then, when he dies.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Purport :-[1] The esoteric meaning is given by Sri Madhvāchārya in his commentary on this shloka. 13

अथैनमग्नये हरन्ति ; तस्याग्निरेवाग्निर्भवति, समित्समित् , धूमो धूमोऽर्चिरः, अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गा स्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति ; तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥१४॥

Athainamagnaye haranti tasyāgnirevāgnirbhavati samit samiddhumo dhumoarchirangārā visfulingā visfulingāstasminneta-smannagnau devāh purusham juhvati tasyā āhutvai purusho bhāsvaravarnah sambhavati ‖ 14

Translation :- They carry him to the fire (the funeral pyre). The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the coals his coals and the sparks his sparks. In this fire the gods offer a man and out of that offering the man emerges radiant.

Purport :- Having been purified by the rites performed from conception to the funeral ceremony the man emerges radiant. That is, if all the rites that are prescribed in the shastra are performed for a person from his very entering into the womb of mother to the cremation, he gains better life in the next birth. 14

ते य एवमेतद्विदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह्न अपूर्यमाणपक्षम् , आपूर्यमाण पक्षाद्यान्षण्मासानुदङ्ङादित्य एति ; मासेभ्यो देवलोकम् , देवलोकादादित्यम् , आदित्याद्वैद्युतम् ; तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति ; ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति ; तेषां न पुनरावृत्तिः ॥ १५ ॥

---

1. vide Ch. U. V. 8.1.2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Te va evametat vidurye chāmi aranye shraddhām satyamupāsate te archirabhisambhavantyarchisho - aharahna āpuryamānapakshamāpuryamānapakshāt yān shanmāsanudan nāditya eti māsebhyo devalokam devalokādadityamā - dityādvaidyutam vaidyutān purusho mānasa etya brahmalokān gamayati te teshu brahmalokeshu parāh parāvato *vasanti teshām na panarāvrittiah* || 15

Translation :- Those house-holders who worship (*viduh: upāsat*) the Supreme God leading a way of life by observing *Panchāgnividyā* with devotion (*vaidhi-bhakti*) and those recluses who devote themselves with unflinching faith in the Supreme God by following spontaneously intensified devotion (*Rāgā-mārga*-bhakti) both the above mentioned devotees on their upward journey are welcomed gradually by the presiding deities of the world of light. They are received by the deity of the day, then the deity of the half-month of the waxing moon; then the deity of the six-months during which the sun moves northward; then the gods of the heavenly worlds, and the sun-god, then the deity of the lightning where by the Providence of God Sri Hari a divine being (Pārsada-bhakta of God) comes and conducts them to the world of Transcendence (Vaikuntha: Goloka). Then they attain final beatitude and dwell there eternally. They do not return to mundane world at all.

Purport :- A devotee of the Supreme God Sri Hari may remain at any station of life. Whether he lives an ideal house-holder's life following devotional path of *Vaidhi*-bhakti or living a life of recluse dedicating solely in culturing spontaneous devotion

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Rāga-bhakti)—both of them receive respectable welcome from the deities of all the worlds, when they sojourn to Vaikunta through those worlds. On their way a Pārsada devotee from Vaikuntha meets them and conducts them to Vaikuntha or Goloka. (ii) *Brahma lokeshu* : here worlds denote the different apartments in the Vaikuntha as the respective devotees go to the respective Manifestations of God Hari according to their respective *rasa.* vide 'Brihat-bhāgavatāmritam'. In the Chāndogya Upanishad[1] the *Panchāgnividyā* is of ritualistic nature and the path of *devajāna* leads one to the world of Prajāpati whereas here this *Panchāgni shrām satyamupāsate*- means that the attainment is final beatitude in the world of Transcendence wherefrom one never returns to mundane world. (iii) *Panchāgni* : *Nārāyanam vāsudevam tathā samkarshanam prabhum* । *pradyumnam chānirudram cha cramāddhyāyamstu sarvadā* । *Panchāgnivinnāma bhavet sa yāti param padam* ॥

dyu -shabdo : Nārāyano dyushavdoktah sarvadā dyutihetutah

Parjanyah : Vāsudevastu parjanyah param sa janayedyatah

Loko or prithivi : Sankarshanastu prithivi prathitatvat sadaivahi

Purusho : pradyumnah purushotyuktah pura-yetsa jagadyatah

yoshā : strishavdokto Aniruddah syāt sahitas-trishu yadsadā

1. vide V. 10.1-2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aditya : ādānat āditya

rashmi : ramanāt shamanātcha rashmayah

aha : ahonatvādahah

chandra : chandanācchandrah

nakshatram : asyakshatramanyannāstiti nakshatram. 15

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति, धूमाद्रात्रिम्, रात्रेरपक्षीयमाणपक्षम्, अपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति, मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम्; ते चन्द्रं प्राप्यान्नं भवन्ति, तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेति, एवमेनांस्तत्र भक्षयन्ति; तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्त, आकाशाद्वायुम्; वायोर्वृष्टिम्, वृष्टेः पृथिवीम्; ते पृथिवीं प्राप्यान्नं भवन्ति, ते पुनः पुरुषाग्नौ हूयन्ते, ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनः; त एवमेवानुपरिवर्तन्ते; अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

Atha ye yajnena dānena tapasā lokānjāyanti te dhumamabhisambhavanti dhumadrātrim rātrerapakshiyamānapakshamapakshiyamānapakshād yān shanmāsān dakshinā ditya eti māsebhyah pitrtlokam pitrtlokācchandram te chandram prāpyānnam bhavant tāmstatra devā yathā somam rājānamāpyāyasvāpakshiyasvetye-i vamenāmstatra bhakshayanti teshām yadā tat paryavaityathemamevākashamabhinishpadyanta ākāsādvāyum vājortim vrishtim vrishteh prithivim te prithivim prāpyannam bhavanti te punah purushāgnau huyante tato yoshāgnau jāyante lokān pratyutthāyinasta evamevānuparivartante - atha ya etau panthānau na viduste kitāh patangā yadidam damashūkam ‖ 16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- But those who by sacrificial offerings, charity and austerity gain the merit of attaining the yonder worlds, they reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight of the waning moon, from him the deity of the six months during which the sun travels southward, from him the deity of the world of the manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the palatable Soma juice. And when their virtuous merit is exhausted, they pass forth into this ether from the ether into air, from the air into the rain, from the rain into the earth. Reaching the earth they become food. When they are eaten by man, become semen and thence they are born from the womb of woman, whence they perform meritorious acts with a view to going to other worlds. Thus do they cycle around again. But those who know not these two ways, become insects and moths, and whatever is here that bites like gnats and mosquitos etc.

Purport :- Vide Ch.U. V. 10. 16

Third Brahmana

स यः कामयेत महत्प्राप्नुयामिति, उदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कंसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताऽऽज्यं संस्कृत्य पुंसा नक्षत्रेण मन्थं संनीय जुहोति ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यावन्तो देवास्त्वयि जातवेद-
स्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान्,
तेभ्योऽहं भागधेयं जुहोमि, ते
मा तृप्ताः सर्वैः कामैस्तर्पयन्तु— स्वाहा।
या तिरश्ची निपद्यतेऽहं विधरणी इति,
ताम् त्वा घृतस्य धारया यजे संराधनीमहम्-स्वाहा ॥ १ ॥

Sa yah kāmayeta mahat - prāpnuyāmityudagayana āpuryamānapakshasya punyāhe dvādashā amupasadravati bhutvaudumvare kamse chamase vā sarvaushadham phalāniti sambhritya parisamuhya parilipyāgnimupasamādhāya paristiryāvritājyam samskritya pumsā nakshatrena mantham samniya juhoti |

Yāvanto devāstvayi jātavedastiryancho ghnanti purushasya kāmān tebhyo - aham bhāgadheyam juhomi te mā triptāh sarvaih kāmaistarpayantu - svāhā || yā tirashchi nipadyate - aham vidharani iti | tām tvā ghritasya dhārayā yaje samrādhamim aham svāhā || 1

Translation :- He who desires to attain glorious position in life, or upper worlds after death should observe on an auspicious day of the fortnight of the waxing moon during the northern course of the sun a sacrifice as follows : 'having undertaken a vow of Upasad-ceremony for twelve days, he must collect in a cup or bowl made of the wood of the fig tree or in a cup all herbs including fruits. Having swept around, having smeared around, having built up an altar of sacrificial fire, having strewn it around, having purified the ghee in the prescribed manner and having compounded the offering on a day presied over by a male constellation he makes an oblation saying : 'O fire, to all those gods under you who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spitefully frustrate men's desires, I offer their share. May they, being satisfied satisfy me with all objects of desire--Svāhā. To that all-procuring deity who turns out spiteful under your protection, I say support all, I offer this stream of ghee—Svāhā" (hail). 1

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; चक्षुषे स्वाहा, संपदे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वामन्थे संस्रवमवनयति ; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ २ ॥

Jyeshthāya svāhā shreshthāya svāhetyagnau hutvā manthe samsravamavanayati prānāya svāhā vasishthāyai svāhetyagnau hutvā manthe samsravamavanayati vāche svāhā pratishthāyai svāhetyagnau hutvā manthe samsravamavanayati chakshushe svāhā sampade svāhetyagnau hutvā manthe samsravamavanayati shrotrāya svāhāyatanāya svāhetyagnau hutvā manthe samsravamavanāyati manase svāhā prajātyai svāhetyagnau hutāvā manthe somsravāmavanayati retase svāhetyagnau hntvā manthe samsrvamavanayati || 2

Translation :- Offering oblation in the fire so saying: 'to the eldest *svāhā*, to the best *svāhā* and then drips the remnant adhering to the ladle into the paste. Next, offering oblation in the fire saying, 'to the *prāna svāhā*, to the vasishtha *svāhā* and drips the remnant adhering to the ladle into the paste. Next, offering oblations in the fire saying: 'to the speech—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

svāhā; to that which has steadiness *svāhā* and drips the remnant adhering to the ladle into the paste. Next offering oblations in the fire saying: 'to the eye *svāhā*, to the prosperity *svāhā*, and drips the remnant adhering to the ladle into the paste. Next, offering oblations in the fire saying, 'to the ear *svāhā*, to the abode *svāhā* and drips the remnant adhering to the ladle into the paste. Next, offering oblations in the fire saying, 'to the manas (mind) *svāhā*, to the Prajāti (procreation) *svāhā* and drips the remnant adhering to the ladle into the paste. Next, offering oblation in the fire saying, 'to the semen *svāhā* and drips the remnant adhering to the ladle into the paste. 2

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूर्भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ; प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥ ३ ॥

Agnaye svāhetyagunau hutvā manthe samsravamaneanayati somāya svāhetyagnau hutvā manthe samsravamavanayati bhuh svāhetyagnau hutvā manthe samsravamananayati bhuvah svāhetyagnau hutvā manthe samsravamavanayati svah svāhetyagnau hutvā manthe samsravamavanayati bhurbhuvah svah svāhetyagnau hutvā manthe samsravamavanayati brahmane

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

svāhetyagnau hutvā manthe samsravamavanayati kshatrāya svāhetyagnau hutvā manthe samsravamavanayati bhutāya svāhetyagnau hutvā manthe samsravamavanati bhāvishyate svāhetyagnau hutvā manthe samsravamavanayati vishvāya svāhetyagnau hutvā manthe samsravamavanayati sarvāya svāhetyagnau hutvā manthe samsravamavanayati prajāpataye svāhetyagnau hutvā manthe samsrava mavanayati || 3

Translation :- Offering an oblation in the fire saying: 'to the agni *svāhā* and he drips the remnant adhering to the ladle into the paste. Offering an oblation in the fire saying, 'to the Soma, *svāhā* and drips the remnant adhering to the ladle into the paste, Offering an oblation in the fire saying, 'to the *bhur* (earth) *svāhā* and drips the ladle to the paste. Offering an oblation in the fire saying, 'to the *bhuvas svāha* and drips the ladle to the paste. Offering an oblation in the fire saying 'to the *svar svāhā* and drips the ladle to the paste. Offering an oblation in the fire saying, 'to the *bhur*, *bhuvaś* and *svar svāhā* and drips the ladle to the paste. Offering and oblation in the fire saying, 'to the Brāhmanahood *svāhā* and drips the ladle to the paste. Offering an oblation in the fire saying, 'to the Kshatriyahood *svāhā* and drips the ladle to the paste. Offering an oblation in the fire saying, 'to the past *svāhā* and drips... to the past. Offering an oblation in the fire saying, 'to the future *svāhā* and drips........offering an oblation in the fire saying, 'to the all *svāhā* and drips...... And offering an oblation in the fire saying, 'to the Prajāpati *svāhā* and drips the remnant adhering to the ladle into the paste. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अथैनमभिमृशति—भ्रमदसि, ज्वलदसि, पूर्णमसि, प्रस्तब्धमसि, एकसभमसि, हिंकृतमसि, हिंक्रियमाणमसि, उद्गीथमसि, उद्गीयमानमसि, श्रावितमसि, प्रत्याश्रावितमसि, आर्द्रे संदीप्तमसि, विभूरसि, प्रभूरसि, अन्नमसि, ज्योतिरसि, निधनमसि, संवर्गोऽसीति ॥ ४ ॥

Athainamabhimrishati bhramadasi jvaladasi purnamasi prastab dhamasyeka - sabhamasi himkritamasi himcriyamānamasyudgithamasyud giyamānamasi shrāvitamasi pratyāshrāvitamasyārdre samdiptamasi vibhurasi prabhurasyannamasi jyotirasi nidhanamasi samvargo - asiti || 4

Translation :- Then he touches the paste saying: thou art the moving (as breath), thou art the glowing (as fire), thou art the fuel (as atmosphere), thou art the steadfast (as sky), thou art the resort of all thou art the sound '*Him*' that is uttered at the beginning of the sacrifice by the prastotri-priest. Thou art the Udgitha-chant chanted by the udgātri-priest at the beginning of the sacrifice. Thou art the chanting of the Adhvaryu and thou art also the chanting proclaimed by the Agnidhra. Thou art the flaming in the moist. Thou art the god and the master, thou art the food and the light, thou art the death and thou art the despoiler.' 4

अथैनमुद्यच्छति—आमंहि ते महि, स हि राजेशानोऽधिपतिः, स मां राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

athainamudyacchatyāmam - syāmamhi te mahi sa hi rājeshāno adhipatih sa mām rājeshāno - adhipatim karotviti || 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Then he takes that up saying, 'thou knowest all, we too are sware of your greatness. He is, indeed, king and ruler and the god. May he make me the king, the ruler and the god. 5

अथैनमाचामति—तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते, मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा । भर्गो देवस्य धीमहि । मधु नक्तमुतोषसः, मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् । मधुमान्नो वनस्पतिः, मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहेति । सर्वां च सावित्रीमन्वाह, सर्वाश्च मधुमतीः अहमेवेदं सर्वं भूयासम्, भूर्भुवः स्वः स्वाहा, इत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति; प्रातरादित्यमुपतिष्ठते—दिशामेक पुण्डरीकमसि, अहं मनुष्याणामेकपुण्डरीकं भूयासमिति; यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥ ६ ॥

Athainamāchāmati - tatsaviturvarenyam, madhu vātā ritāyate madhu ksharanti sindhavah mādhvirnah santvoshadhih, bhuh svāhā, bhargo devasya dhimahi, madhu naktamutoshaso madhumat pārthivam rajah madhu dyaurastu nah pitā, bhuvah svāhā, dhiyo yo nah prachodayāt | madhumānno vanaspatir - madhumān astu suryah, mādhvirgāvo bhavantu nah svah svāheti, sarvāmcha sāvitrimanvāhā sarvāa cha madhumatirahamevedam sarvam bhuyāsam bhurbhuvah svah svāhetyantata āchamya pāni prakshālyajaghanenāgnim prākshirāh samvishati prātarāditya - mupatishthate dishāmekapundarikamasyaham manushyānāmeka pundarikam bhuyāsamiti yathetametya jaghanenāgnimāsino vamsham janati || 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Translation :- Then he sips it saying : 'on this choicest glory of the sun the winds blow sweetly for the righteous, the rivers pour forth honey. May the herbs be sweet unto us. To the earth *svāhā*, let us meditate on this choicest glory of the God. May the night and the day be delightful. May every particle of the earth be charming. May the heavenly gods bestow their blessings on us. To the *bhuvas svāhā*. May he himself inspire our thoughts. May the trees be propitious by yielding sweet fruits to us. May the sun be propitious to us, may the cows yield sweet milk to us. To the *svar svāhā*. Then he repeats the whole Sāvitri-hymn and all the verses about Madhumati; and says at the end, 'May I indeed be all this, to the *bhur, bhuvas* and *sva svāhā*.' Finally, having sipped all and having washed his hands he lies down behind the sacrificial fire with his head towards the east. In the morning he worships the sun uttering 'thou art the one lotus of the quarters, may I be one lotus among men. Then he retuns the sameway that he came, and, sits behind the fire and repeats the genealogical line of the preceptors.'

Purport :- This whole Brāhmana deals with the karmakānda of the Vedic rituals and the meaning of Sāvitri or Gāyatri is given accordingly whereas the esoteric meaning of the Gāyatri is to be found in the devotional line only. 6

तं हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः; प्ररोहेयुः पलाशानीति ॥ ७ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tam haitaduddālaka āruṇirvājasaneyāya yājnavalkāyāntevāsina-uktvovāchāpi ya enam shushke sthāṇau nishinchej-jāyerancha shākhāh praroheyuh palāshānīti || 7

Translation :- This, indeed, did Uddālaka Āruni tell his pupil Vājasaneya Yājnavalkya and added 'should one pour this on a dry stump, branches would grow and leaves would spring forth.' 7

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायन्ते-
वासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेर-
ञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ८ ॥

Etamu haiva vājasaneyo yājnavalkyo madhukāya paingyāyante vāsina uktvovāchāpi........... 8

Translation :- This indeed did Yājnavalkya the Vājasaneya, tell his pupil Madhuka Paingya and said : 'even if should one pour this on a dry stump, branches would grow and leaves would spring forth'. 8

एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वो-
वाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररो-
हेयुः पलाशानीति ॥ ९ ॥

Etanu haiva madhukah paingyah - chulāya bhāgavittaye - antevāsina uktvovāchāpi........... 9

Translation :- This indeed, did Madhuka Paingya tell his pupil Culaka Bhagavitta and said : 'even if should one pour this on a dry stump, branches would grow and leaves would spring forth', 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एतमु हैव चूलो भागवित्तिर्जानकाय आयस्थूणायन्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ १० ॥

Etamu haiva chulo bhāgavittirjānakāya āyasthunāyātevasina uktvovāchāpi........... 10

Translation :- This indeed, did Culaka Bhagavitta tell his pupil Jānaki Āyasthuna, and said, 'even if should one pour this on a dry stump branches would grow and leaves would spring forth'. 10

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥ ११ ॥

Etamn haiva jānakirāyasthunah satyakāmāya jābālāyantevāsina uktvovāchāpi............ 11

Translation :- This indeed, did Jānaki Āyasthuna tell his pupil Satyakāma Jābāla and said: even if should one pour this on a dry stump, branches would grow and leaves would spring forth'. 11

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति; तमेतनापुत्राय वाऽनन्तेवासिने वा ब्रूयात् ॥ १२ ॥

Etamu haiva satyakāmo javālo antevāsibhya uktvovāchāpi ....tametam nāputrāya vāhanantevāsine vā bruyāt 12

Translation :- This indeed, did Satyakāma Jābāla tell his pupils and said, 'even if should one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pour this on a dry stump, branches, would grow and leaves would spring forth'. One should not tell this to one who is not a son or to one who is not a pupil.

Pnrport :- In this what is taught is that this ceremony will fulfil one's desires. One who has got belief, to him only it is to be told. 12

चतुरौदुम्बरो भवति—औदुम्बरः स्रुवः औदुम्बरश्चमसः, औदुम्बर इध्म, औदुम्बर्या उपमन्थन्यौ; दश ग्राम्याणि धान्यानि भवन्ति—व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च; तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चति, आज्यस्य जुहोति ॥ १३ ॥

Chaturaudmvaro bhavatyaudumvara sruva audumvarashchamasa audumvara idhma dudumvaryā upamanthanyau dasha grāmyāni godhumāch bhavanti brihiyavāsiilamāshā anupriyangavo godhumāhch masurāh cha khalvāh cha 'khalakuiāh chatān pishṭān dadhani madhuni ghrita upasinchatyājyasya juhoti || 13

Translation :- In the ceremony four types of wooden things are made out of the sacred fig tree : the ladle; the bowl, the fuel and the two mixing rods. Ten cultivated grains are used : rice, barley, sesamum beans, millet, and panic seeds, wheat, lentils, pulse and vetches. They should be grounded and soaked in curds, honey and ghee and offered as an oblation. 13

Fourth Brahmana

एषां वै भूतानां पृथिवी रसः, पृथिव्या आपः, अपामोषधयः, ओषधीनां पुष्पाणि, पुष्पाणां फलानि, फलानां पुरुषः, पुरुषस्य रेतः ॥ १ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Eshām vai phutānām prithivī rasah prithivyā āpo-apāmoshdhaya aushadhinām puspāni pushpānām phalāni phalānām purushah purushasya retah || 1

Translation :- Verily, out of the created things here, earth is the essence; the essence of earth is water; the essence of water is herbs; the essence of herbs is flowers; the essence of flowers is fruits; the essence of fruits is man and the essence of the man is semen. 1

अथाभिप्रातरेव स्थालीपाकावृताऽऽज्यं चेष्टित्वा स्थालीपाक-स्योपधातं जुहोति—अग्नये स्वाहा, अनुमतये स्वाहा, देवाय सवित्रे सत्यप्रसवाय स्वाहेति; हुत्वोद्धृत्य प्राश्नाति, प्राश्येतरस्याः प्रयच्छति; प्रक्षाल्य पाणी, उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षति—उत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्याम्, सं जायां पत्या सहेति ॥ १९ ॥

Athābhiprātareva sthālipākāvritājyam cheshtitvā sthālipāka-syopaghātam juhotyagnaye svāhā - anumataye svahā devāya savitre satyaprasavāya svāheti hutvoddhritya prāshnāti prāshyetarasyāh prayacchati prakshālya pani udapātram purayitva tenainām trirabhyuksha - tyuttishthato vishvavaso - anyāmiccha prapurvyām sam jāyām patyā saheti || 19

(From the 2nd mantra to the 18th mantra of this Brāhmana are to be avoided by the recluse so I have to pass over them.)

Translation :- In the morning, having prepared the ghee according to the mode of sthalipāka, one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

offers an oblation again and again saying 'to fire *svāhā*, to Ānumati *svāhā*, to the god Savitri who produces infalliable results *svāhā*. Having made the oblation he takes the remnant of the cooked food, eats part of it and gives the remaining to his wife. Then he washes his hands, fills the water-vessel and sprinkles her thrice with that water saying 'arise from here Vishvavasu, seek some other maiden, this young woman is with her husband.' 19

avoiding 20 to 22 mantras.

सोष्यन्तीमद्भिरभ्युक्षति ।
यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु सहावैतु जरायुणा ।
इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः ।
तमिन्द्र मिर्जहि गर्भेण सावरां सहेति ॥ २३ ॥

Soshyantimadbhirabhyukshati :

Yathā vāyuh pushkarinim samingayati sarvatah, evā te garbha ejatu sahāvaitu jarāyunā | indrasyāyam brajah kritah sārgalah saparisharayah tamindra nirjahi garbhena sāvarām saheti || 23

Translation :- By the Providence of Lord Vishnu she conceived. When she is about to give delivery of a child he sprinkles her with sacrificial water, saying: 'like as the wind doth agitate a lotus-pond on every side, even so let your foetus stir and come

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

out with its chorion. This Indra's fold has been made with a barricade enclosed around. O Indra, cause him to come forth—the after-birth alongwith babe. 23

जातेऽग्निमुपसमाधाय, अङ्क आधाय, कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोति—

अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे ।
अस्योपसंद्यां मा च्छैत्सीत् प्रजया च पशुभिश्च—स्वाहा ।
मयि प्राणांस्त्वयि मनसा जुहोमि—स्वाहा ।
यत्कर्मणात्यरीरिचम्, यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं सुहुतं करोतु नम्—
स्वाहेति ॥ २४ ॥

Jāte - agnimupasamādhāyānka ādhāya kamse prishadājyam samniya prishadājyasyopaghātam juhoti asmin sahasram-pushyā-samedhamānah svegrihe | asyopasandhyām mā cchaitsit prajayā cha pashubhishch - svāhā mayi prānāmstvayi manasā juhomi-svāhā yet karmanā atyariricham yadvā nyunamihākaram agnishtat svishtakridvidvān svishtam suhutam karotu nam svāheti || 24

Translation:- When the son is born, he should bring the babe to a place of sacrificial fire carrying him on his lap, put a mixture of curd and ghee in a cup and offer oblations time and again saying: 'growing in this home of mine as the son, may I maintain a thousand people. May the goddess of fortune never depart from his line with offspring and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cattle *svāhā* the vital force which is in me, my mind, I offer in you *svāhā*. Even if I have done anything in excess or in shorage ie commission or omission; may the wise and beneficent fire make it fit and good for sacrifice-*svāhā*. 24

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिः; अथ दधि मधु घृतं सनीयानन्तर्हितेन जातरूपेण प्राशयति। भूस्ते दधामि, भुवस्ते दधामि, स्वस्ते दधामि, भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥२५॥

Athāsya dakshinam karnamabhinidhāya vāg vāgiti triratha dadhi madhu gritam samniyānantarhitena jātarupena prāshayati | bhuste dadhāmi bhuvaste dadhāmi svaste dadhāmi bhurbhuvah svah sarvam tvayi dadhāmiti || 25

Translation :- Then putting his mouth to the child's right ear, he should thrice repeat, speech, speech, speech'. Then mixing curd, honey and ghee, he feeds the child with a gold spoon saying, 'I put *Bhur, Bhuvas* and *Svar* in you; I put in you *Svar, Bhur, Bhuvas* everything. 25

अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति ॥ २६ ॥

Athāsya nāma karoti vedo-asiti tadasya tad guhyameva nāma bhavati || 26

Translation :- Then he gives him a name saying 'you are Veda', so this becomes his secret name. 26

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति—

यस्ते स्तनः शशयो यो मयोभूः, यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥२७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

athainam mātre pradāha stanam prayacchati yaste stanah shashayo yo mayobhuryo ratnadhā vasuvit yah sudatrah, yena vishvāpushyasi vāryāni sarasvati tamiha dhātave kariti || 27

Translation :- Then he puts the child on his mother to be suckled, saying 'your breast is unfailing, refreshing, wealthy, abundant and venerous you nourish all worthy beings, Saraswati, give it here to him. 27

अथास्य मातरमभिमन्त्रयते ।
इलाऽसि मैत्रावरुणी, वीरे वीरमजीजनत् ।
सा त्वं वीरवति भव, याऽस्मान्वीरवतोऽकरदिति ॥

तं वा एतमाहुः, अतिपिता बताभूः, अतिपितामहो बताभूः, परमां बत काष्ठां प्रापत्; श्रिया यशसा ब्रह्मवर्चसेन—य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥ २८ ॥

athāsya mātaramabhimantrayate
ilā - asi maitrāvaruni vire viramaji janat | sā tvam viravati bhava yā - asmān viravata - akaraditi tam vā etamāhuratipitā batābhuratipitāmaho batābhuh paramām bata kāshthām prā- pacchiyā yashasā brahmavrchasena ya evam vido brāhmanasya putro jāyata iti || 28

Translation :- Then he addresses the mother of the child, 'you are Ilā, descended from Mitra and Varuna. Being a heroine, you have brought forth a male child with the help of me, who am a man. Be mother of many sons of such a son, people say, you have gone beyond your father; you have gone beyond your grandfather'. Verily, you have reached the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

highest point of attainment through your splendour, fame and radiance of spirit, having given birth to a Brāhamana child. 28

Fifth Brahmana

अथ वंशः। पौतिमाषीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्र औपस्वस्तीपुत्रात्, औपस्वस्तीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रः कौशिकीपुत्रात्, कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च, वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च, कापीपुत्रः ॥ १ ॥

आत्रेयीपुत्रात्, आत्रेयीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रो वात्सीपुत्रात्, वात्सीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रो वार्कारुणीपुत्रात्, वार्कारुणीपुत्रो वार्कारुणीपुत्रात्, वार्कारुणीपुत्र आर्तभागीपुत्रात्, आर्तभागीपुत्रः शौङ्गीपुत्रात्, शौङ्गीपुत्रः सांकृतीपुत्रात्, सांकृतीपुत्रः आलम्बायनीपुत्रात्, आलम्बायनीपुत्र आलम्बीपुत्रात्, आलम्बीपुत्रो जायन्तीपुत्रात्, जायन्तीपुत्रो माण्डूकायनीपुत्रात्, माण्डूकायनीपुत्रो माण्डूकीपुत्रात्, माण्डूकीपुत्रः शाण्डिलीपुत्रात्, शाण्डिलीपुत्रो राथीतरीपुत्रात्, राथीतरीपुत्रो भालुकीपुत्रात्, भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम्, क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात्, वैदभृतीपुत्रः कार्शकेयीपुत्रात्, कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात्, प्राचीनयोगीपुत्रः सांजीवीपुत्रात्, सांजीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः, प्राश्नीपुत्र आसुरायणात्, आसुरायण आसुरेः, आसुरिः ॥ २ ॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

याज्ञवल्क्यात्, याज्ञवल्क्य उद्दालकात्, उद्दालकोऽरुणात्, अरुण उपवेशेः, उपवेशिः कुश्रेः, कुश्रिर्वाजश्रवसो, वाजश्रवा जिह्वावतो बाध्योगात्, जिह्वावान्बाध्योगोऽसिताद्वार्षगणात्, असितो वार्षगणो हरितात्कश्यपात्, हरितः कश्यपः शिल्पात्कश्यपात्, शिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भिण्याः अम्भिण्यादित्यात्; आदित्यानीमानि शुक्लानि यजंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३ ॥

Atha vamshah: pautimāshiputrah kātyāyani putrāt kālyaniputro gautamiputrāt gautamiputro bautamiputro bhāradvājiputrāt bhāradvājiputrah pārāshariputrāt pārāshariputra upasvastiputrādaupasvastiputrah pārāshariputrāt pārāshariputrah kātyāyaniputrāt kātyāyanipntrah kaushiki putrāt kaushikiputra ālamviputrācch vaiyāghrapadiputrā ccha vairāghrapadiputrah kānviputrāccha kāpiputrāccha kāpiputrah || 1

atreyipvtrādātreyiputro gautamiputrāt gautamiputro bhāradvājiputrāt bhārahvājiputrah pārashariputrāt pārashariputro vātsiputrāt vātsiputrah pārāshariputrāt pārāshariputro vārkāruniputrāt vārkāruniputro vārkāruniputrāt vārkāruniputra ārtabhāgiputrādārtabhāgiputrah saungiputrācchaungiputrah sānkritiputrāt sānkritiputrah ālamvāyaniputrqdālamvāyaniputra ālamviputrādālamviputro jāyantiputrā - jayantiputro māndukāyaniputrānmāndukāyaniputro māndukiputrānmāndukiputrah shāndiliputrācchāndiliputra rāthitariputrādrāthitariputro bhālukiputrādbhālukiputrah craunchikiputrābhyām craunchikiputrau vaidabhritiputrāt vaidabhritiputrah kārshakeyiputrāt kārshakeyiputrah prāchinayogiputrāt prāchinayogiputrah sānjiviputrāt sānjiviputrah prāshniputrādāsurivāsinah prāshniputra āsurāyanādāsurāyana āsurerāsurih || 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yājnavalkyāt yājnavalkya uddālakāduddālko - arunādaruuv upaveshherupaveshih kushrch kushrirvājashoravaso vājashravā ihvāvato vādhyogājjihvāvān vādhyogoasitāt vārshaganādasito vārshagano haritāt kashyapāddharitah kashyapah shilpāt kashyapācchilpah kashyapah kashyapānnaidhruveh kashyapo naidhruvirvācho vāganbhinyā ambhinyādityādādityānimāni shuklāni yajamshi vājasaneyena yājnavalkyenākhyāyante || 3

Translation :- Now the line of preceptors : the son of Pautimāshi received this teaching from the son of Kātyāyani; the son of Kātyāyani from the son of Gautami; the son of Gautami from the son of Bhāradvāji, the son of Bhāradvāji from the son of Pārāshāri ; the son of Pārāshāri from the son of Upasvasti ; the son of Upasvasti from the son of Pārāshari the son of Parashari from the son of Kātyayani ; the son of Kātyāyani from the son of Kaushiki ; the son of Kaushiki from the son of Ālambi and the son of Vaiyāghrapadi; the son of Vaiyāghrapadi from the son of Kānvi and the son of Kāpi; the son of Kāpi from the son of Ātreyi; the son of Ātreyi from the son of Gautami; the son of Gautami from the son of Bhāradvāji; the son of Bhāradvāji from the son of Pārāshari; the son of Pārāshari from the son of Vātsi; the son of Vātsi from the son of Pārāshari; the son of Pārāshari from the son of Vārkāruni; the son of Vārkāruni from the son of Vārkāruni (another Vārkāruni), the son of Vārkāruni from the son of Ārtabhāgi; the son of Ārtabhāgi from the son of Saungi; the son of Saungi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the son of Sānkriti; the son of Sānkriti from the son of Ālambāyani; the son of Ālambāyani from the son of Ālambi; the son of Ālambi from the son of Jāyanti; the son of Jāyanti from the son of Māndukāyani; the son of Mndukāyāni from the son of Mānduki; the son of Mānduki from the son of Shāndili; the son of Shāndili from the son of Rāthitari; the son of Rāthitari from the son of Bhāluki; the son of Bhāluki from the two sons of Kraunciki; the sons of Kraunciki from the son of Vaidabhriti; the sons of Vaidabhriti from the son of Kārshakeyi; the son of Kārshakeyi from the son of Prāchinayogi; the son of Prāchinayogi from the son of Sānjivi; the son of Sānjivi from the son of Prāshni, the Āsurivāsin, the son of Prāshni from Āsurāyana Āsuri from Yājnavalkya; Yājnavalkya from Uddalaka; Uddālaka from Aruna; Aruna from Upaveshi; Upaveshi from Kushri; Kushri from Vājashravā; Vājashrava from Jihvavānt; Jihvavānt from Vādhyoga; Vādhyoga from Asita-Vārshagana; Asita-varshagana from Harita-kashyapa; Harita-kashypa from Shilpa-kashyapa; Silpa-kashyapa from Kashyapa-Naidhrava; Kashyapa-Naidhrava from Vāc; Vāc from Ambhini; Ambhini from Āditya (the sun). These Shukla Yajusas (formulas) received from the sun are declared by Yājnavalkya-Vajasaneya. 1–3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समानमा सांजीवीपुत्रात्; सांजीवीपुत्रो माण्डूकायनेः, माण्डूकायनिर्माण्डव्यात्, माण्डव्यः कौत्सात्, कौत्सो माहित्थेः, माहित्थिर्वामकक्षायणात्, वामकक्षायणः शाण्डिल्यात्, शाण्डिल्यो वात्स्यात्, वात्स्यः कुश्रेः, कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्, यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्, तुरः कावषेयः प्रजापतेः, प्रजापतिर्ब्रह्मणो, ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ४ ॥

Samānamā sānjiviputrāt sānjiviputro māndukāyanermāndukāyanirmāndavyānmānubhyah kautsāt kautso māhitthermāhithirvāmakakshāyanāt vāmakashāyanah shāndilyācchāndilyo vātsyāt vātsyah kushreh kushriryajna vachaso rājastanvāyanāt yajnavachā rājastanvāyanasturāt kāvashyeyāt turah kāvasheyah prajāpateh prajāpatirbrahmano brahma svayambhubruhmane namah || 4

Translation :- Upto the son of Sānjivi it is the same. The son of Sānjivi from Māndukāyani; Māndukāyani from Māndavya, Mandavya from Kautsa, Kautsa from Mahitthi, Mahitthi from Vāmakakshāyana, Vāmakakshāyana from Sāndilya, Sāndilya from Vātsya; Vātsya from Kushri; Kushri from Yājnavacas-Rājastambhayana; Yājnavacas Rajastambhayana from Turakāvasheya Turakavasheya from Prajāpati; Prajapāti from Brahmā. Brahmā is self-born. Adoration to Brahmā. 4

Here ends the Brihat-Āranyaka Upanishad.

By the unreserved Grace of my Divine Master Nityaleelapraunistha Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj I could complete this Brihat-Aranyaka Upanishad on the 18th January '81, the Gaura Trayadastri Tithi.

73946

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMPILED

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

73946
Digitized by Arya Samaj Foundation Chennai and eGangotri
73946

पुस्तकालय
पुस्तकालय
7-4-84
गुरुकुल कांगड़ी विश्वविद्यालय

GURUKUL KANGRI LIBRARY
Accession
Class on
Cat on
Tag etc.
Checked 32
Any Other 27-4-84

Ch. 27-4-84
Enter class No.
8-9-84
Ch 28.1.85

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pers and books published by teachers

me of the urnals per dicated col.4 re publi-ed.	Capacity in which the teacher participated	Research/ Academic papers published, in journals during 1987-88	Book durin
	6.	7.	8.
	Attended	1. Study on antibacterial activity of	
	"	some new metal complexes of Fe(II) and Cu(II) against selected bacteria.	
	"	Communicated-Indian J.N. Cauor & Biolog	
ukul rika	Paper presented	research/Faizabad I	
		2. Syuthesis and struc studies of Cu(II),N Ca(II) Fe(II)&Cr.(I	
	Attended	complexes of 2-o-hy phenyliumino-4-thia re-Indian J-of chem New Delhi.	

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOCK VERIFY 2020 G.K.V. Library

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar